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CONTRIBUTORS TO THIS ISSUE

ALBERT E. BAILEY was Professor of Religious Art at Boston University from 1920-1930 and since 1936 has been Professor of Religion and Art at the Central Y. M. C. A. College, Chicago. He is the author of many books dealing with religion and art and has ready for the press at the present time a volume to be entitled, *Jesus And His Teachings: The Approach Through Art*.

OTHA L. CLARK received the B. D. degree and the Nettie F. McCormick Fellowship in Old Testament at the Presbyterian Theological Seminary, Chicago, in 1929. He spent one year of study abroad at the American School of Oriental Research, Jerusalem, after which he attended a summer course at the University of Marburg and then matriculated in the autumn at the University of Berlin. He served in the pastorate for about eight years after returning to America. He was awarded the Ph. D. degree by The Divinity School, The University of Chicago, in 1939 and is now a non-resident professor of Old Testament and Hebrew in the American Theological Seminary, Wilmington, Delaware.

GEORGE DAHL is Holmes Professor of the Hebrew Language and Literature in the Divinity School of Yale University. He writes as a member of the Old Testament section of the Committee Appointed by the International Council of Religious Education to prepare a revision of the American Standard Version of the Bible.

FLOYD V. FILSON is Professor of New Testament Literature and History in the Presbyterian Theological Seminary, Chicago. He has published books on the *Origins of the Gospels* and the *Pioneers of the Primitive Church*, and was the co-translator of Rudolph Otto's *The Kingdom of God and the Son of Man*. The May, 1939, issue of JBR contained an article by him on "The Kingdom: Present and Future."

W. F. STINESPRING is Associate Professor of Old Testament at Duke University and has been an Acting Director of The American School of Oriental Research in Jerusalem. He has made a special study of Edward Robinson, and participated in the centennial symposium on Robinson published in the *Journal of Biblical Literature*, Vol. LVIII (1930). He is also author of an article entitled, "Edward Robinson in Jerusalem," published in the *Duke School of Religion Bulletin*, Vol. IV (1939).

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Art As a Teaching Instrument

ALBERT E. BAILEY

ART AS A technique is not available for most college courses in Bible. The survey courses which endeavor to give a working knowledge of the Old and the New Testament in two semesters, including archaeology, history, literature, economics, sociology and religion, are too swift for the contemplative approach through art. The more detailed courses that deal with the text, or higher criticism, or the development of prophecy, operate in a different realm from art, and so cannot be illuminated by it. To find art a useful handmaid one must be teaching courses which deal primarily with spiritual values: with appreciations and insights, with ideal personal relationships, with religion at work in individual human life and in society. You will know better than I whether any such courses are now being given in college, and if not, whether they deserve to be given.

Moreover, not all kinds of art are available for teaching purposes. There is an archeological religious art, for example, that throws light on the changing points of view of the Christian Church. To this class belong the frescoes of Dura-Europos of the third century; the Catacomb frescoes of the same period; the mosaics of various dates in Ravenna and Sancta Sophia; and the sarcophagus reliefs in the Lateran museum. Such art interests pri-

marily the scholar, and that because of the light it sheds on the history of dogma. It is remote from the every-day business of living with which religion is primarily concerned. Of slight value also is the mechanically symbolical art like the dozens of traditional designs used by the stained glass worker and the architectural sculptor—except as these may furnish a text for the discussion of the ideas for which they stand. Unavailable likewise is modernistic art, in which for the most part meaning is eliminated entirely or is subordinated to esthetic form. Art without meaning is useless to religion which deals entirely with meaning; and art that tends to puzzle or irritate the beholder is not likely to serve a serious teaching purpose.

The field of this discussion therefore narrows down to this: the availability of art that is representational in teaching Bible courses that emphasize spiritual content. The course par excellence for using the art technique is "The Life and Teachings of Jesus," partly because of the subject-matter and partly because of the wealth of art material available. It is the most useful technique for instruction in Bible School and in Teacher Training courses. In such courses the artist has a unique contribution to make in that he helps us to see, to think, and to feel.

IMAGERY

First, the artist can share with us his experience of visualizing.

Let me tell you a short story:

"And Joseph and Mary turned back again to Jerusalem seeking Jesus. And it came to pass that after three days they found him in the Temple, sitting in the midst of the Doctors, both hearing them and asking them questions."

What did you see?

I can tell you exactly what you saw: you saw *Hofmann's* "Christ and the Doctors." I could perform that experiment in any part of the United States and get the same result. When you think of it, that is a most extraordinary fact. One artist has so effectively stamped his imagery for that story upon the mind of the Christian church that practically everybody now thinks of that incident in Hofmann's terms.

At first sight this may not seem to be very important. But imagery is fundamental to thinking. Children do not think abstractly; they think in concrete images. Whenever they hear a Bible story, they create a mental motion picture of it, using imagery out of their own experience—either first-hand experience or the once-removed experience of some painter. Their first-hand imagery is usually vague and inadequate because of a child's limitations. Many of our young people never saw a camel, and most city boys and girls never saw a live sheep or shepherd. There is hardly an incident in the Old Testament for which they have normally any imagery at all. They can do only the vaguest thinking about Abraham and Joseph and David and Jesus unless some artist helps them out by furnishing the indispensable imagery. The same is true of adolescents and adults. Inability to visualize a person or an incident leads to hazy perceptions of value and to an inadequate emotional realization. In the

realm of religion, one can see how unfortunate this condition is.

If a teacher would utilize this visual aspect of art, he must understand its strength and its limitations. With young children, any imagery is useful and not at all disconcerting, for a child is interested chiefly in personal relationships realized emotionally; as when Susan loves her rabbit, or Tom is angry with his sister. A primitive Madonna by Cimabue makes almost as good a focus for a child's attention as a sophisticated Dagnan-Bouveret. The reciprocal love of mother and child is what counts for them in a Madonna.

But there comes a time when boys and girls begin to examine the total environment; wider contact with the world creates a demand for realism in backgrounds and accessories. Then they find the work of modern illustrators immensely valuable in building up a Biblical imagery that is true to fact and will never have to be supplanted. Juniors, for example, will delight in Tissot, who is almost photographic in his reproduction of Palestine. The Wise Men, dressed in the costumes of the East, come riding magnificently on their camels up the wild trail from the Jordan to Jerusalem; Jesus stands behind the reading desk in a real synagogue while the Pharisees sit in the chief seats; and the Prodigal son returns to his father in the vaulted lane before the stone houses of any Palestine city. Holman Hunt was painfully precise in all the items of his Palestine pictures; so were Harold Speed, Siemiradski, Alma-Tadema, Harold Copping and William Hole. While we shall never know what the Palestine of Jesus was, we may be sure it was more like the Palestine of today than like the Spanish Palestine of Murillo or the German Palestine of Dürer. I believe therefore that the imagery of these photographic and archaeologically correct pictures has a decided value in conveying to boys and girls a sense of the reality of the persons and places pictured,

and in contributing to their growing realization of Biblical history and geography.

With adolescents and adults, imagery serves the same purpose, but it may also become a provocative element and lead to a deeper understanding. Let me illustrate. Siemiradski has pictured Jesus talking with the Samaritan woman. He gives the background of hills and ancient olive trees, the thistles, the stone trough where women get water, the dainty Palestine costume. You say, "How lovely!" before you realize that the picture is spiritually feeble. The pretty Hollywood star is a little too innocent; the traveling psychiatrist who happens to meet her at the well is trying to give her some needed guidance; but surely she is too innocent ever to have made more than a mistake. For teaching purposes, the reliable imagery is nullified by a failure to understand the human values involved.

Then you turn to Edouard von Gebhardt's version of the story. Here is a German scene: a village church tower shines white out of a background of European trees; in the middle ground, village women are spreading their weekly wash on the grass; Jesus has stuck his hat on his walking-stick and propped them against the wooden trough on which he sits; while close at hand the Samaritan woman is filling her two buckets by using a well-sweep. Nothing could be more un-Palestinian. The woman is plain-faced, over forty, barefooted, somewhat "brief of skirt" and very "glib of tongue". She is jollyng Jesus while she automatically pours out the water without looking where it is going. She is actively interested in getting husbands; she knows how to banter men and hold her own with the best of them. The last thing she wants is guidance.

Now see what Gebhardt's imagery has done for us. It has shocked us out of our conventionality. By presenting an utterly impossible background and a coarse woman it has made us realize that this story fits

all ages and countries, and that the kind of people Jesus worked with would not be received by any of us in our homes. Gebhardt's rough realism is vastly nearer the truth than Siemiradski's passionless idealization. Gebhardt's Jesus is not a professional soul-saver but a man who takes people as he finds them and makes them over by his friendly understanding. This interpretation may not be what John the Evangelist meant, and it may not be true; but the picture makes us re-examine our pre-suppositions about Jesus and his methods.

All of which illustrates my contention that an artist has something to contribute by his imagery—by the way he visualizes the persons and the incidents of scripture.

INSIGHT

A second way the artist helps in the teaching process is by his penetration into the significance of an incident. This is a matter of intellectual realization. The amount of the artist's insight depends partly upon the subject-matter he is illustrating and partly upon his own powers as a seer. The incident of Noah constructing the Ark is not rich in values. All an artist can hope to do is to photograph it. The incident of Jesus and the Doctors offers a fairer test of an artist's powers. Hofmann attempted to interpret it, and failed most egregiously. In the first place, he could not have read Luke's account understandingly, for his Jesus is neither listening to the Doctors nor asking them questions. His Jesus is a conceited young prig who is instructing the greybeards how to interpret scripture. What makes this picture popular is not its truth but its prettiness.

Gebhardt has succeeded much better. His provocative imagery arouses our interest in the Doctors, who are here seen to be not artist's models posing for a picture, but men of flesh and blood who are tremendously impressed with the young genius be-

fore them. And Jesus is not an incarnate deity exposing the ignorance of the religious leaders of the nation, but rather a sensitive and eager Jewish boy whose dawning consciousness of God has set him on fire to learn more about spiritual things. If you examine the whole range of religious art—and there are many illustrations of this incident—you will find not one that approaches Gebhardt in insight and sincerity. With such a picture you can interpret to young people not only the natural unfolding of Jesus, but their own spiritual questionings. It is a study in adolescent awakening.

Perhaps this matter of an artist's insight can best be illustrated by showing how different painters have approached the Crucifixion. First *Munkacsy*. He is an artist with little insight but with a sense of the dramatic and the spectacular. He paints the Crucifixion objectively as an episode in history, as the execution of a criminal. He paints the stark hillside, the overcast sky, the crowd of sight-seers in the background, the grief-stricken group at the foot of the cross, the executioner with his ladder and axe, the centurion in charge, the High Priest and Sadducees, some of them arguing that such a desperate rascal ought to have been put out of the way long ago; even the runner who is to take to Pontius Pilate the news that his orders have been carried out. This is photographic realism. Any "candid camera" in the hands of a news reporter would have produced just such a story. The man on the central cross is no more significant than Barabbas would have been.

For Fra Angelico the Crucifixion was not merely an execution; it was the revelation of the Plan of Salvation. In this grand fresco at San Marco, he has presented the doctrine of the Atonement. In the medallions of the border, sages and sibyls flutter their scrolls of prophecy; and the pelican, symbol of self sacrifice, feeds its young with

blood from its own breast. The blood from the feet of Christ flows down the upright of the cross to revivify the skull of Adam in its little grave. Thus the Angelic Brother shows how the Son of God became obedient unto the death of the cross in order that those who die under the curse of Adam's sin may be made alive in Christ. Moreover, in order to show how this dogma has been implemented in human life, the artist has gathered about the cross a pageant of the Church Universal from the Crucifixion to the painter's own Florence. Nearest the cross on the left are the faithful four of Calvary, then St. John the Baptist, patron saint of the city of Florence; St. Mark, patron saint of the monastery in which this picture is being painted; Sts. Lawrence, Damian and Cosimo, patron saints of the Medici family, the ruling tyrants of Florence; while on the right are the spiritual leaders who have been redeemed by the blood of the Lamb and have wrought valiantly for the spread of the gospel, from Ambrose and Augustine and Dominic and Francis to Thomas Aquinas. To study this picture intelligently, one must enter the treasure-house of medieval theology and of Christian biography. This is a far cry indeed from the candid camera of Munkacsy.

But an experience so rich in values will take us far beyond medievalism. Burne-Jones has given us a different insight in his mosaic in the American Church in Rome. There still clings to it, to be sure, the aura of theology, but it has been sublimated into poetry by symbolism and imaginative suggestion. The artist calls it "The Tree of Life." The tree itself is striking: it is the old Tree of Death by which our first parents were beguiled, but which has now put forth leaves that shall be for the healing of the nations. Christ is not nailed to the tree, but he hangs in the air in front of it in a posture that suggests the Crucifixion. All humanity is here in the persons of Adam and Eve. The wheat growing near Adam

suggests not only the curse of toil but the redemptive Bread of Life. The children recall not only Eve's punishment in child-bearing but the redemptive influence of motherhood; while the lilies, emblem of the Virgin Mary, hint at the "Second Eve" through whom God's gracious purposes shall be forwarded. Moreover the paths that lead down from Calvary on each side of the chancel arch, seem to approach us as we sit in the nave below. By those paths we may ascend to the foot of the cross and hear from Christ's own lips his words of life. For this is not a Crucifixion; it is a vision of the meaning of the Cross. It is an invitation, conveyed to us by the extended hands and the compassionate look of Christ, to accept his way of life as ours, to find in love and in self-sacrifice transforming power for ourselves and for the world.

Now I am certain that while young people would listen very impatiently if at all to a theological harangue from us teachers, they would find it difficult not to enter sympathetically and understandingly into the message of these artists. The pictures become a focus for the attention; the imagery intrigues by its arresting quality; and the discovery of the various meanings which the artists have found in the incident, the comparison one with the other, the discussion of the validity of the insights, and the proper translation of them into the idiom of the twentieth century, will prove to be a tremendous stimulus. The analysis and the exposition of this kind of art is a teaching technique of the first quality.

I have found some contemporary pictures very useful in developing the social significance of the teachings of Jesus. We often hear it said that civilization with its fundamental altruisms and democracy with its Bill of Rights, rest squarely upon the teachings of Jesus. It is quite possible to use pictures by modern socially sensitive artists to illustrate this fact. How better could one stimulate young people to a discussion of

moral law, for example, in both the personal and the social realm than by using such pictures as the following:

Katz's "The Warning" shows the inevitable result of the failure to control lust and the will to power. On the right, the horse and rider, reminiscent of Plato's Charioteer and his team, symbolize the unrestrained impulse to dominate; and the drunken couple that dances toward some lustful rendezvous is unaware that an abyss yawns before them and that the voice of the generations who have perished for want of self-control rises out of the depths to halt them with its warning.

Rivera hurls at us his complex cross-section of our industrial setup and says, "What is the root motive of all this lock-step activity?"—Profits. "Who get the profits?"—Not the workers. The good coins pass through the cash register and are directed by a controlling hand into the next panel on the right where sit the masters of high finance; the bad coins and the slugs are sent to the left where Samuel Gompers receives them as Labor's share. "What are the by-products of this fascist-organized system?"—A stream of maimed and incapacitated men streaming from the side exit, now out of a job with no one to care. "What happens if objections to this system become too vocal and obstreperous?"—Some night the Clan will ride with its fiery cross and some one will be strung up to a telephone pole over a bonfire, in the public square, in the presence of hundreds of his fellow citizens, while the armory and the bank and the Church do nothing about it! You do not have to accept this as a statement of the motives and the methods of Big Business, but you are challenged by this portrayal to consider whether Christianity has anything to say on social problems, and whether after two thousand years it has made much of a dent on raw human nature.

Orozco's "Homecoming of the Workers in the New Day" shows the eager return,

the joyful welcome, the happy household of children, the slum left behind and the green grass and the open spaces attained, the table waiting with its food for the body and the soul. Is that what Christianity has promised to the working man—justice, security, love and home, life above the subsistence level? And is the day of realization near at hand? This picture as well as Rivera's shouts a challenge at us.

EMOTION

But we have not exhausted the possibilities when we have seen with our eyes and understood with our minds. There remains the deepest and most subtle type of appreciation, understanding with our emotions.

Emotions form the deepest stratum in our stream of consciousness. Before a child thinks he feels; before words come, he loves and fears. And behind all the seen tapestry of life is the half-concealed warp of emotion. The artist who deals with life rather than with abstractions is bound to portray emotion, and we who try to understand art must discover the technique for extracting that emotion from a picture. Briefly, the method is to get inside the figures: in imagination to put ourselves in the bodily positions and adopt the facial expressions of these figures, and find faintly reproduced in ourselves the original emotion expressed by the artist. In that way, by a kind of sympathetic penetration, we can discover the subtle currents in the soul of the painted figures;—provided always that the painter has put any soul into them.

In looking over the pictures of Jesus made in the last five hundred years, we find a good many intimate revelations of his character and motives. Let me show you two pictures of Jesus raising the dead.

The first is by Rubens: The Raising of Lazarus. Put yourself inside the figure of Jesus, and feel the dramatic showmanship of a professional wonderworker—his

left hand motioning back the inquisitive crowd, his right hand raised in the meaningless gesture of presto-change-o. Meanwhile Lazarus who had been long sick and four days dead comes running out of his tomb like a cat up a cellar stairs, and Mary says, "Marvelous! How did you do it?" Rubens has not entered with understanding into the soul of Jesus as revealed in the tenderness of John's Gospel.

The other picture is by Keller: Raising the Daughter of Jairus. Test the emotions of each group in the way I have suggested: feel the astonishment and the superstitious fears of the mourners, the solemn awe mingled with anxious hope of the mother and father, the faltering back to life of the little girl, and then the self-forgetful intentness of Jesus, the tenderness and the love that constrain him. Has Keller caught the spirit of the real Jesus? Has he portrayed him as Luke did in his Gospel? Which painter presents the type of character which you and I desire to reproduce in our own lives? These pictures better than a thousand words help us to feel the motives incarnate in Jesus, and to evaluate them.

Another picture that must be understood emotionally is Raphael's Transfiguration. For the sake of creating a foil, Raphael has included the episode of the epileptic boy. In the distracted faces, the abrupt collision of lines, the harsh colors of the foreground, he has made us feel the struggle and pain and sin of the unredeemed world; in the pointing hands and the leading lines of the composition he calls our attention to the solution of the world's problems in the Savior above; and in the upper half he shows that Savior as the goal of both Law and Prophecy, the focal point in the redemption of mankind. But the face of Christ is Raphael's masterpiece of insight into the secret of peace and power; that secret is self-surrender, self-dedication to the will of God. The relaxed muscles of the face show that

(Concluded on page 144)

Some Archaeological Problems of Jerusalem

W. F. STINESPRING

IT IS POPULARLY supposed by Biblical enthusiasts that Jerusalem would be a good place to excavate, and the question is often asked, why was not more excavating done there during the good interwar days of 1919-1939? The question is easily answered by pointing out the fact that Jerusalem is a populous city covering a large part of the ancient site. Archaeology is important, but one cannot drive the living out of their homes to study the dead, nor can even the wealthiest sponsors of excavations afford to buy out or transplant a whole city. (Incidentally, such a transplanting process was carried out on a small scale at Palmyra by the French about 1935 when they moved a whole Arab village from the Temple of the Sun and its precincts to new quarters some distance away in the desert. The former inhabitants of hovels and lean-tos resembling nothing so much as American depression villages were installed in new houses with certain modern "conveniences," including electric lights!)

In spite of these disadvantages, a certain amount of archaeological work has been done in and about Jerusalem, especially around the walls, and also on the Ophel hill which, unlike most of the site, is today relatively unimportant and sparsely populated.

The modern scientific archaeology of Palestine, now sometimes called Palestinianology on the analogy of Assyriology and Egyptology, officially begins with Edward Robinson, who made his first epoch-making expedition to Palestine in 1838, accompanied and assisted by his friend, former pupil, and interpreter, Eli Smith.¹

Robinson spent most of his time away from the city, off the beaten track. But he

was also interested in Jerusalem. He made a careful study of the course of the three north walls of Roman times described by Josephus in *Wars of the Jews*, Book V, Chapter 4. From this he concluded that the site of the so-called Church of the Holy Sepulchre is unauthentic. He also concluded that the true sites of Golgotha and the Sepulchre can never be found; this dictum, though purely negative, seems to be standing the test of time, for after a hundred years there is still no really scientific light on the subject.

Robinson walked about looking for traces of the walls which Josephus had described. He had little success, so far as the First and Second Walls were concerned. The course of the First Wall was fairly clear from Josephus, but there were no visible traces. Robinson concluded from the language of Josephus that the Second Wall curved toward the north and thus included and rendered unauthentic the Sepulchre site (see SW₃ on the plan). Finding traces of Herodian masonry near the Damascus Gate of the present city wall, he thought this masonry might have belonged to the Second Wall, whose arc would then have reached this far. He also mentioned the possibility that these Herodian blocks may have been some that were reused in the Hadrianic reconstruction.

Although Robinson almost certainly found no traces of the Second Wall, the opposite would seem to be true of his observations on the Third Wall. He reported that he had found traces of this wall parallel to the present north wall but at a distance of some 1500 feet to the north. His observations were supported by Titus Tobler, Selah Merrill, and L. B. Paton.² But afterwards

many of the stones were taken for building purposes and the remains above ground gradually disappeared. Scholars came to doubt the correctness of Robinson's observations. George Adam Smith in his *Jerusalem*, Vol. I (1907), concluded that the Third Wall followed approximately the line of the present north wall (p.247). All editions of G. A. Barton's *Archaeology and the Bible* up through the fifth (1927) tentatively accept this position (5th ed., p.228). The powerful voices of Père H. Vincent in the *Revue Biblique* and G. Dalman in the *Palästina-jahrbuch* were joined to those opposing the views of Robinson and his supporters.

In 1925, during the course of road repairs in the vicinity of the place where Robinson claimed to have seen traces of the Third Wall, some fine old masonry was brought to light. Discussion as to the course of the wall was again aroused, and soon E. L. Sukenik and L. A. Mayer of the Hebrew University began excavations which were to continue until 1927. The excavators eventually laid bare a wall for a distance of more than 1650 feet; the masonry was of a type suitable to the time of Agrippa I (41-44 A.D.). The wall showed traces of delay and then hasty completion. This agrees with the statements of Josephus that Agrippa began the wall, but left it unfinished; and that it was later hastily finished by the Jews during the First Revolt (66-70 A.D.). Sukenik and Mayer affirmed in their publication (1930)³ that they had rediscovered the Third Wall, and hence that Robinson had observed truly after all (TW on the plan).

The reaction was to a large extent favorable. W. F. Albright in his review (*Jewish Quarterly Review* XXII [1932], pp. 409-412) accepted these conclusions, as did Barton in the sixth edition of *Archaeology and the Bible*, 1933. Dalman changed his opposition into support (*Jerusalem und sein Gelände*, 1930). But Père Vincent remained

obdurate. He published an elaborate monograph on the subject in *Revue Biblique* 1927-28 in advance of the publication of Sukenik and Mayer. His attack was so strong that many still had a feeling of doubt about the Third Wall, although he was effectively answered by Sukenik and Mayer in their book. The most recent French work on Palestinian archaeology, *Manuel d'Archéologie Biblique* (1939), by A.-G. Barrois, a member of Vincent's school, still clings doggedly to Vincent's view (p.299).

Quite recently, another section of this wall was discovered, again during the course of road repairs, this time at a point near the American School of Oriental Research, on a line east of the other excavations. Sukenik and Mayer again excavated, and uncovered some 150 feet more of the wall, including a tower. Inasmuch as one of Vincent's chief arguments against the wall was that there was no continuation to the east, this new excavation, not yet completely reported, serves to strengthen the hands of those who claim this as the genuine Third Wall.⁴

If the present north wall of the city is not on the line of the Third Wall, then it may be asked what line of ancient wall, if any, it does follow. Robinson held that from the Latin Convent to the highest point between the Damascus Gate and Herod's Gate it follows approximately the line of the Second Wall (III, p.219). This opinion gave rise to a school of thought that identified the line of the present north wall with the Second Wall of Josephus in opposition to those who identified it with the Third Wall as noted above (SW4 on the plan).

Albright says in his review of Sukenik and Mayer (*JQR* XXII, p.411) that he "was perhaps the first to maintain the identity of the Roman line along the modern north wall with the north wall of Aelia"—meaning Aelia Capitolina, or Jerusalem as rebuilt by Hadrian after 135

A.D. Undoubtedly Albright came to this conclusion independently in 1925 (*BASOR* 19, p.20). But by implication at least, Robinson had already reached the same conclusion in 1838 (I, p.316): "The new city of Aelia, erected by Adrian on the ruins of Jerusalem, would appear to have occupied very nearly the limits of the present city." Thus Robinson identified the present north wall with both the Second Wall of Josephus and the north wall of Hadrian's city. It was the virtue of Albright to insist that the present city plan goes back only to the time of Hadrian, and that there is no use in trying to derive from it any knowledge of either Old Testament or New Testament Jerusalem, since Hadrian rebuilt the city on entirely new lines. Thus the present north wall is not to be identified with the Second Wall nor the Third Wall nor Nehemiah's wall nor David's wall nor any other wall except that of Hadrian.

The recent excavations of the Department of Antiquities have shown rather clearly that Albright was right.⁵ There was no city-wall along the present north-wall line until the time of Hadrian. The Herodian stones in the present wall were not originally there but were brought from nearby ruins and reused by Hadrian's builders. They may even have been brought from the Second Wall, but this Second Wall was not on the present line, as was clearly shown by the débris, pottery, and coins, as well as by the evidence of reuse in the masonry itself.

The course of the Third Wall and the course of Hadrian's north wall are thus quite near.

But the Second Wall, which was the outer wall in the time of Jesus, still remains something of a mystery, complicated by the controversy about the authenticity of the so-called Church of the Holy Sepulchre, which, it is claimed, includes also the site of the Crucifixion.⁶ If this wall

curved to the north, as the language of Josephus seems to imply, it probably would have included the present Sepulchre site, which would then be unauthentic. This sort of argument is helped by the fixing of the course of the Third Wall so far to the north; if the Third Wall is so far to the north, it is claimed the Second Wall cannot have been so far away. But we have no data about the distance between these walls. It might also be argued that the Herodian stones used by Hadrian's builders came from the Second Wall, which thus could not have been far away. But the fact is that there is not the slightest evidence of where the Herodian stones came from. Dalman and Galling⁷ on their maps have drawn the line of the Second Wall so as to exclude the Sepulchre site and hence render it authentic. They apparently hold to the tradition because of lack of evidence against it.

One of the most important pieces of archaeological research on Jerusalem was done by a man who never excavated, and indeed never even visited Palestine. This was W. Robertson Smith's part of a joint article on "Jerusalem" in the ninth edition of the *Encyclopaedia Britannica* (1881). Up to that time it had been taken for granted that Zion or the City of David, the original Jerusalem of the Old Testament, had been situated upon the southwestern hill, or what is today called Zion. Robinson and others had been led astray by Josephus, who, as Smith tells us, fell into this "radical blunder" because of the great changes that had taken place since the days of Herod. Smith showed conclusively by masterly handling of the literary sources (mainly the Bible and Josephus) that the city of David was on the southeastern hill or Ophel. The later excavations on Ophel were not necessary to prove the point; indeed they rested on Smith's demonstration as an indication of where to excavate.⁸ Also, excavations on the southwestern hill have

been largely negative or inconclusive, so far as the Old Testament period is concerned.

Smith went on to claim that the city of Nehemiah after the Exile, like that of David, Solomon and their successors before the Exile, was restricted to the eastern hill, and that the western hill was not occupied until Maccabean times. This extended claim also tends to be supported by the excavations, but is not so firmly established as is the one with regard to the pre-Exilic period.⁹ Germer-Durand, Alt, Albright, and Galling favor it, while Dalman, Vincent, Barton, and Barrois are inclined the other way. Bliss and Dickie, *Excavations at Jerusalem, 1894-1897* (published 1898), investigated the entire ancient south wall, and concluded that the city was extended to the western hill by Solomon (p.290). Millar Burrows, in the *Annual of the ASOR*, Vol. XIV (1934), was inclined to the view that the city of Nehemiah was restricted to the eastern hill (p.140); but upon further reflection and study, he became convinced that the western hill was included (*BASOR* 64 [1936], p.12). Since Nehemiah only rebuilt on an earlier plan, this conclusion would presumably put the extension to the western hill in pre-Exilic times. On the other side, Galling says that the city was not extended to the southwest hill until Hellenistic times, although he admits a certain growth previously to the northwest (*Biblisches Reallexikon*, col.305).

Much discussion has been occasioned by the mysterious word "Millo," apparently some sort of a fortification from the site of which David began building a wall (2 Sam. 5:9), and which Solomon rebuilt with forced labor, thus beginning a practice that soon brought about social revolution and the division of the Kingdom (1 Kgs. 9:15 and 11:27). The latter verse (11:27) says that "Solomon built Millo and closed up the breach of the city of David his father," and this has been taken to mean that it was Millo that closed the breach, especially

since Millo seems to mean in Hebrew a "filling." Macalister and Duncan took the word this way, and also concluded that Solomon first built Millo, and that when David built "from Millo and inward" he merely built from the place where Millo later stood. Thus when Macalister and Duncan found a tower built over a pile of stones which they identified as the breach made by David in the wall of the Jebusites, they immediately identified this tower as Millo (p.83). One gathers, however, from the discussions of Dalman, Albright, Galling, and Barrois that the word had the wider significance of "citadel," in this case a series of new fortifications built by Solomon on the high level of Ophel instead of only one tower. Albright traces the development of the meaning of the word (parallel with Assyrian *tamlû*) as first "terrace filling," then "artificial elevation," and finally "citadel" (JQR XXII, p.415). Galling (cols. 7, 300) emphasizes the common noun aspect of the word, stating that David had another "Millo" or citadel in a different place from Solomon's, and pointing out that there was presumably one at Shechem also (Jdgs. 9:6, 20).

Macalister and Duncan found on the eastern side of the southeastern hill a splendid section of wall with a sloping outer face (called a revetment), which was left partly exposed so that visitors can still see it. This they dated as "Jebusite" (Late Bronze, in scientific terminology) and certain repairs and additions as "Davidic" and "Solomonic" (Iron I). Actually, the basic wall is more probably of Iron I construction typical of the tenth century, and hence may be "Davidic" or "Solomonic," while the so-called "Solomonic" repairs belong to a period considerably later, say the fifth century, and hence may really have been made by Nehemiah.

Thus we see that, in general, the archaeology of Jerusalem resolves itself into a study of the walls and city-plans of the

various periods. In order to indicate the main lines of the various problems, an outline plan has been included with this article. The key to the lettering is as follows:

FOOTNOTES

¹The definitive publication is Edward Robinson, *Biblical Researches in Palestine*, 2nd ed., 3 vols., 1856. See now "A Centennial Symposium on Edward Robinson," *Jour. of Bib. Lit.* LVIII (1939), pp.355-387.

²References and quotations in Sukenik and Mayer, *The Third Wall of Jerusalem*, 1930, pp.66-72.

³See preceding note.

⁴*Bulletin of the American Schools of Oriental Research*, No. 81 (Feb. 1941), pp.6-10.

⁵*Quarterly of the Department of Antiquities in Palestine*, X (1940), p.19.

⁶Both the crucifixion and the burial of Jesus took place outside the city; see Matt. 27:32, Mark 15:21, Jno. 19:17-20, Heb. 13:12.

⁷Dalman, *Jerusalem und sein Gelände*, after p. 390; Gallinger, *Biblisches Reallexikon* (1937), cols. 301-2.

⁸Macalister and Duncan, *Excavations on the Hill of Ophel, Jerusalem, 1923-1925* (P.E.F. Annual IV, 1926), p. 10. Crowfoot and FitzGerald, *Excavations in the Tyropoeon Valley, Jerusalem, 1927* (P.E.F. Annual V, 1929), p.22.

⁹Crowfoot and FitzGerald, pp.22-3.

KEY TO DIAGRAM

ASOR—American School of Oriental Research

TW—Third Wall

SW1, 2, 3, 4—Second Wall (various conjectures)

FW—First Wall

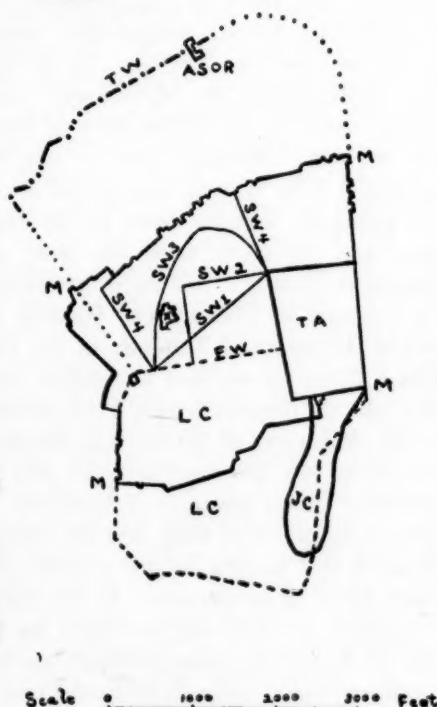
JC—Jebusite and Early Israelite City (Ophel)

LC—Later City (Solomonic, Nehemianic, or Maccabean according to various theories)

X—Church of the Holy Sepulchre

MMMM—Modern City (following lines of Hadrian's reconstruction)

TA—Temple Area (included in part in the Jebusite City and enlarged by Solomon)



The Patriarchal Narratives in the Light of Today

OTHA L. CLARK

Myth and Folklore In The Stories.—It is now known that myth, folklore, and history are not mutually exclusive. No longer is it necessary to be caught on the horns of the dilemma of either myth or history in regard to the patriarchal narratives. Through the years of transmission these elements may become inextricably mingled in the same body of tradition. In his book, "An Introduction to Mythology," Lewis Spence shows by use of the story of Brounger, an old fisherman who at one time resided at New Haven, how an old sea-god was gradually brought down to the human plane and his myth made the story of a fisherman. Albright has called attention to the example of Hassan and Hussein who became the heirs of Tammuz in the Shiite East.¹ Thus we see that in folklore heroes may take the place of deities. From instances of the deification of heroes, e.g. Alexander the Great, we are familiar with the phenomenon of the elevation of historical persons to the plane of deity and the mingling of myth and history in the records which touch upon those persons. In the opinion of Gunkel, the chief way by which the folklore of Israel has come down to us is by becoming bound up with historical recollections and so transformed to legend.²

In patriarchal times there was a common basic culture underlying all the Near East. Commerce and conquest, travel and migration made for the exchange of ideas and a general cultural unity. Myth was the religious story of that ancient time. Mythical poems were being written on tablets in Babylonia, and as we know from the Ras Shamra mythological texts the same was taking place at ancient Ugarit in Syria. To assume that the Hebrew tradition, then in its most plastic state, developed without

partaking of some of the elements of its environment would be very strange indeed. Some of the more popular myths, at least in part, doubtless gravitated to the patriarchal figures. In his article "The Evolution of the Joseph Story," Dr. Herbert May suggests that there the historical recollections of the Joseph tribe have been superimposed upon an old myth of a nature deity of Shechem.³ Some have tried to show how a myth about a battle between two gods became the story of Jacob's struggle at the ford of the Jabbok. There is, to be sure, difference of opinion about this. The evidence is insufficient, but as the story now stands a natural and reasonable explanation is that this is the sort of story that would be told about a hero or tribal father who entering a new land must vanquish the numen or *el* of the place. Here and there in the narratives are fragments and motifs which may well have come into the tradition from mythology, but without more evidence as an aid to determining the historical elements present it is most difficult to dogmatize. In the matter of differentiation between history and myth where we have them fused in the finished, beautifully polished stories of the Hebrew Fathers, one is on very difficult ground. As the mythologist looks for mythical motifs, he will probably err and be carried away on the wings of his imagination. Likewise, he who searches for points of agreement with the historical background will fail to take full account of chance coincidence and so fall into error even as the mythologist has done. This may be illustrated by the story of Isaac who was at the point of being sacrificed when a substitute was provided. Woolley⁴ believes this is to be a historical account because it is consonant with

what is known of Sumerian and Canaanite or Bedouin custom. He fails to take into account some other very important criteria. If he did so, he would doubtless see that this story meets one of the first tests of myth or folklore—the test of repetition. It is similar to the Iphigenia legend and this type of story of someone who was almost sacrificed was told in many places where rites were practiced in which a substitute took the place of the human sacrifice.

Adolphe Lods asserts that folklore was more freely used by the people among whom the patriarchal narratives grew up than were historical incidents. This seems quite evident from Gunkel's admirable treatment of the Jacob story.⁵ In some particulars his analysis of the stories may be found faulty, but his work leaves little doubt as to the prominence of folklore in the narratives. It also appears that this is undoubtedly the oldest material in the stories.

Ethnic Representation And Historical Recollection.—There are elements in the narratives which are ethnological in purpose and origin. Due to the Semitic conception of family and tribal solidarity the leader believed to be the father and founder of the tribe could be at the same time the personification of the group, and also an individual. No clear distinction was made between individual history and the history of the group and the degree to which the group is represented by the individual varies. Scholars are generally agreed that in origin and purpose the stories of the sons of Jacob are largely ethnic. The story of Jacob's death illustrates the transition from individual to tribal features in a short narrative. The story of the youth Shechem who was father of the city of that name and the victim of the vengeance of Simeon and Levi is clearly a tribal representation and is based on the actual historical event. The accounts of how Simeon lost his birthright and Judah's fusion with southern tribes are ethnological in character and rest on the histories of

those tribes. Although in some few instances the degree of personification of the group is clear, in many instances it is not. The problem of when the patriarchs are tribes and when individuals must be solved for each story separately by means of improved literary analysis and additional external evidence. The principle underlying the theories of ethnological representation has abiding value. However, it must be applied carefully and not carried too far.

The Narratives And Historical Background. In order to show that external evidence confirms the historical value of the narratives many have tried to set the patriarchs within a known historical framework. The difficulties which arise are not a few. Woolley, authority on the archaeology of Ur, and E. O. James who examines the Old Testament in the light of anthropology, believe that Abraham and his father fit in the history of Ur in the period of Rim-Sin and Hammurabi. They are agreed on the same general historical background but their dating of the setting varies more than a century. For them the narrative reflects a certain historical period, but they are unable to hold the historical framework still long enough to fit in the narrative to the satisfaction of many students of the problem. Actually, most scholars reject the earlier background in Ur. Dr. Friedrich Schmidtke, together with others, sees in Abraham and his people a group of Habiru coming from Mesopotamia in the period of the fifteenth to the sixteenth centuries B. C.⁶ Weinheimer presents a unique theory and still another historical setting in which, he says, the genuine Abraham really fits.⁷ A. Jirku gives data which show the possibility of the early origin of the patriarchal tradition.⁸ Dr. Albright has offered archaeological evidence to the effect that practically every town mentioned in the narratives has been found to have existed in the Middle Bronze Age. If this evidence could be taken at face value, it would witness to the his-

torical accuracy of the narratives. It is necessary, however, to note that this evidence rests largely upon surface exploration of mounds and is therefore not conclusive. On the other hand, this disagreement and uncertainty is not to be taken as conclusive witness that the narratives do not fit into a historical framework as a genuine element, but rather it shows a deficiency in data which permits the entrance of subjective elements.

As important as noting the agreement with the historical background, is the indication of conflict in the stories with known history. A striking conflict is the representation of the camel as generally domesticated. There are seventeen references in the 24th chapter of Genesis alone to the domesticated camel. Other references are found in Genesis 12:16; 30:43; 31:17, 34; 32:7, 15; and 37:25. For these stories we must admit a background in a period of general domestication of the camel. To archaeological knowledge, on the other hand, the camel first appears in cuneiform inscriptions and monumental representations about the eleventh century B. C. It appears that camel bones have not been identified in Bronze-Age deposits in Palestine and the camel is not mentioned in Egyptian inscriptions. Dr. Albright believes that the effective domestication of the camel cannot antedate the outgoing Bronze Age although sporadic domestication may go back several centuries earlier.⁹ Another example of conflict is the representation of Abraham as contemporary with the Philistines (Genesis 26). When the archaeologist reconstructs the history of Israel with the aid of external evidence, he must point out that the sojourn and exodus were not actually as traditionally represented. All the tribes were not in Egypt. Again he must explain that the archaeological evidence for the Hebrew occupation of the Promised Land denies one tradition and supports another. The period of Israel's history for which we find the most definite and striking confirmation from outside is that of the monarchy preserved

in the later historical books. The records of the earlier periods are confessedly different in origin and purpose. We cannot, therefore, carry the weight of this confirmation of a later period over to the records of earlier times. If we fail to find full confirmation for the accounts of the Exodus and Conquest in the books of Exodus and Joshua, we cannot claim confirmation for a still earlier period for which there is even less external evidence.

In the years when Higher Criticism occupied the center of the stage in Old Testament study, it is doubtless true that the skeptical attitude toward the historical worth of this literature was over popularized. Now viewing the course of development in the patriarchal narrative interpretation we see that recently there has been a swing back from the tendency to question the historical value toward the traditional view which maintained the full historicity of the accounts. It should be noted that much of the momentum of this swing back is reactionary, i.e., based upon sentiment rather than facts, and hence there is the accentuated danger of going farther in that direction than the evidence actually permits. There is no doubt of some general confirmation of the narratives by the external evidence, but the claim that archaeology supports the full historicity of the accounts is certainly most extreme. This over-stressing of archaeological confirmation can have very dire effects for the Bible in the popular mind. In time this over-stressing of evidence will be recognized as such and unhealthy reaction will follow. As S. A. Cook says, it is a sounder method to perceive that there is some recollection of actual events in the narratives than to attempt a premature combination of the contemporary archaeological evidence and the Old Testament evidence.¹⁰

Are The Patriarchs Historical Persons?

The foregoing discussion has in a way suggested something of our answer to this question. Studies of the narratives have taught us more about their vicissitudes than their origins. It seems that a theory about the

origins of the patriarchs is something which at the present we are not prepared to prove. We are unable to say with certainty what they were originally. It may be safely said that the patriarchs were not originally deities. In the first place, the very early occurrence of the patriarchal names as personal and place-names although not actual evidence that the patriarchs were historical persons, is a witness that these were not the names of gods. However, this is not conclusive. In the case of the place-names, we know from the occurrence of several with *el* as an element that these are not exclusively derived from personal or tribal names. This does not apply to Isaac which name is unknown and the identification of Joseph-el though probable is uncertain.¹¹ Spence detected an old thunder god in Brounger who was represented in story as a fisherman living one time in New Haven. Aside from etymological evidence, Spence pointed especially to the fact that in a folk poem found in *Tales and Traditions of Leith* a song is sung to placate Brounger who appeared glaring through a window at a wedding ceremony. There are some passages in Isaiah, Jeremiah and the Psalms which may suggest that the fathers were revered and addressed at times as mediators, but there seems to be no trace of evidence that they were invoked and placated as gods.¹²

If the patriarchs were not deities, can we say that they are historical persons? Archaeology has as yet been unable to give a satisfactory answer. Dr. Olmstead of the Oriental Institute in Chicago is able to accept the heroes of the Trojan war as historical individuals because of the facts of the war and its antecedents which archaeology has established. He can find history in Joshua and Moses, but back beyond them there is only legend. That it is possible that the patriarchs were historical is not denied, but the affirmation of their historical existence must await further evidence.

The dilemma of the historicity or the non-

historicity of the patriarchs has held the attention of scholars too long. Insistence on the basic importance of the historicity of the individual fathers for a study of Hebrew religion is not entirely necessary.¹³ If something should be recovered of the historical patriarchs, it would be of small use in comparison with the value of understanding what the people who claimed them as forefathers wanted them to have been and believed they must have been.

Seen in the light of today the patriarchal narratives appear as a body of tradition with a long, long history. As this tradition passed through the ages it gained certain elements while other elements, non-essential (at least in the age when lost), were sloughed off. Thus it became a highly composite body of historical recollection mingled with, and variously related to, many elements of myth and folklore. As to the historicity of the patriarchs themselves further evidence will be awaited with interest; but in the meantime the question in suspense need not, and probably will not greatly affect our faith in the things for which Israel believed the Fathers stood.

¹¹Albright, *Journal of Biblical Literature*, XXXVII (1918), III.

¹²H. Gunkel, *Das Märchen im Alten Testament* (Tübingen: J. C. B. Mohr, 1921), p. 167.

¹³H. G. May, *American Journal of Semitic Languages and Literature*, XLVII (1931), 83-93.

¹⁴Sir Leonard Woolley, *Abraham: Recent Discoveries and Hebrew Origins* (New York: Scribner's Sons, 1936), pp. 45 ff.

¹⁵H. Gunkel, *What Remains of the Old Testament*, trans. A. K. Dallas (London: Allen and Unwin, Ltd., 1928).

¹⁶F. Schmidtke, *Die Einwanderung Israels in Kanaan* (Breslau: Franke Verlag und Druckerei, 1933), pp. 7-58.

¹⁷H. Weinheimer, *ZDMG*, LXVI (1912), pp. 381 ff.

¹⁸Anton Jirku, *Geschichte des Volkes Israel* (Leipzig: Verlag Quelle und Meyer, 1931), p. 57.

¹⁹W. F. Albright, *From the Stone Age to Christianity* (Baltimore: The Johns Hopkins Press, 1940), p. 120.

²⁰S. A. Cook, *The Old Testament: A Reinterpretation* (Cambridge: W. Heffer and Sons, Ltd., 1936), p. 215.

²¹G. A. Barton, *Archaeology and the Bible* (Philadelphia: American Sunday-School Union, 1933), p. 363.

²²Isa. 51:1 f., 63:16, 65:4; Jer. 31:15; Ps. 24:6.

²³Cf. E. A. Leslie (*Old Testament Religion*, p. 55), who insists on this importance of the historicity of the patriarchs.

Five Factors in the Production of the Gospels

FLOYD V. FILSON

IN GOSPEL STUDY, as in other areas of human experience, there appears a craving for simple explanations. One example of over-simplification is the "divine dictation" theory of the origin of the Gospels.¹ Another is the widely held view that the Gospels may be accepted as dependable because Mt. and Jn. were written by apostles, and Mk. and Lk. by disciples of apostles.² These explanations are much too simple. They fail to reflect the complexity of the process which gave us our Gospels. Attention should be given to five factors, each of which must be given proper recognition without obscuring the presence of the others.

1. The Personality Of The Gospel Writer. Each evangelist has his own background, character, and purpose. This finds expression not only in distinctive linguistic features, but also in the selection and organization of material.

For example, back of Mt. is obviously a marked interest in group life, standards, and control.³ This evangelist follows eagerly the theme of fulfillment of prophecy. He seeks to serve the teaching needs of the Church by codifying the gospel tradition. His rather stern nature and interest in discipline appear in his emphasis on sanctions and especially on divine judgment. He is an earnest, stern, systematic teacher, practical and conservative, concerned to build and regulate the Church.

Each Gospel thus bears the mark of a man. Mk. as the earliest example of a complete Gospel attests by this original creation the presence of a distinctive personality behind the written work. The literary preface of Lk., with its pride of personal accomplishment, and the sweep of imagination which the full scope of Luke-

Acts reveals, combine with other evidences of independent workmanship to show that a gifted individual has been at work.⁴ The Fourth Gospel represents so sovereign a use of tradition and so original an intermingling of tradition and interpretation that the stamp of a strong personality is obvious.

This personal contribution of the evangelist may be minimized in three ways. First, an exaggerated orthodoxy may consider all four Gospels the direct utterance of the Holy Spirit. The human writer is then merely a scribe.

Second, the men who wrote the Gospels, especially the Synoptists, may be regarded as mechanical editors, who have given us scrapbooks or Readers Digests of source material known to them. Even so, selection and arrangement are due to the evangelists, as well as the framework of connecting words or sentences.

These writers did use sources. But none of them failed to revise, amplify, cut down, or omit features found in their sources.⁵ This freedom appears in their treatment of the sayings of Jesus. Such material was plainly less subject to revision or alteration than was its framework or the narrative tradition. Nevertheless, the interests and style of each writer have affected not only narrative and discourse framework, but even the sayings themselves.⁶

Third, overemphasis upon the part which the social group played in the production of the Gospels may reduce the writer to a personally insignificant "Voice of the People." This wholesome emphasis upon the social setting out of which the Gospels emerged, and of which they are expressions, is a welcome supplement to the much older study of individual literary activity. But the gospel writer's participation in the com-

mon faith and fellowship of the early Church did not deprive him of individuality or of scope for personal expression. Rather this congenial and stimulating environment stirred him to be his best self and to put his personal mark upon his product.

2. The Use Of Written Sources. Literary methods change. The practice of using large amounts of written material, with such revision in style and content as the user deems proper, but without mentioning the fact of indebtedness, is not now a legitimate method of writing. It was not anathema in the first century,⁷ and it is too late for us to determine the literary methods of that period.

This problem of sources is important, especially to those of us who cannot accept any one of our four Gospels as the direct product of an eyewitness. No writer not an eyewitness can attain greater accuracy than his sources, oral or written, provide.⁸ It is not possible to determine exactly how much of the tradition came to the gospel writer in written form. The Jews made great use of oral tradition, and a remark of Papias⁹ proves that in Christian circles oral tradition persisted even into the second century. Obviously it is reasonable to allow a place for orally transmitted material as a source available for the gospel writer. However, the use of written sources was so universally recognized as legitimate, and the evidence for their use by the writers of Mt. and Lk. is so strong, that we must count such use an important factor in the process which produced our Gospels.

More or less uncertainty must always attach to specific theories as to the number, identity, and extent of written sources. There are fashions in criticism, and we must beware lest we regard as absolutely certain what is at best extremely probable.

Most convincing is the basic assertion of the two-document theory that the writers of Mt. and Lk. used Mk. The fact that the suggested source is extant and can be

compared with the later Gospels gives this statement a solid basis that no other proposal concerning sources possesses. Even here, however, the Roman Catholic group dissents. Indeed, official pronouncements of that Church forbid acceptance of the priority and use of Mk.¹⁰

The second part of the two-document theory, that the writers of Mt. and Lk. used also a second written source, usually called Q, consisting almost entirely of discourse material, cannot be so convincingly demonstrated. Among recent scholars, Enslin¹¹ and Helm¹² reject the view, and hold that the author of Lk. knew and made some use of Mt. However, it is quite probable, as the great majority of scholars agree, that a second written source was used in writing Mt. and Lk. The exact extent, order, and wording of this source permanently elude us, and at least the bare possibility remains that what we assign to one source may really have come from two or more documents.

Streeter's scholarship and originality have done much to give prominence to the view that Lk. was written in three stages.¹³ First came a collection by Luke of events and sayings, including parables. Later he fused this L source with Q to get Proto-Lk., a real gospel in scope and form. Still later he supplemented this work by large borrowings from Mk., and by the infancy narratives. The suggestion that such an elaborate literary process was carried out by one man arouses some suspicion. One may also ask whether the L material was put into written form before it was embodied in the Third Gospel, and if so, whether all of it necessarily lodged in one document. These things are possible but not certain.

The conjecture that a written source lies behind Lk.'s infancy narrative has some appeal. Such a source may have embraced the entire section, or the hymns which it contains; or it may be held that a document coming from the John the Baptist sect has been used for much of this narrative.

Three further written sources for Mt. have been suggested. The infancy narrative may rest upon such a basis, although this seems improbable. A number of scholars hold that the quotations from the Old Testament were taken from a written collection of passages in which the Church saw prophecies fulfilled in the career of Jesus.¹⁴ The considerable amount of material peculiar to the main body of Mt. may have come from an M source, as Burton¹⁵ and Streeter¹⁶ suggested. Here again, it may be asked whether this M material was in written form, and, if so, whether it was all in one source.

The extent and nature of written fixation of the gospel tradition prior to Mk. is difficult to determine. The suggestion that Mk. had written sources has been made, and is plausible, if not certain. Ch. 13 has often been regarded as an apocalyptic pamphlet, expanded by gospel tradition.¹⁷ Riddle has sought to trace the evolution of a gospel source back of 4:1-34.¹⁸ Branscomb has listed a number of supposed written sources behind Mk.¹⁹

In the study of the Synoptic Gospels, then, a place for the use of unwritten source material must be preserved, but it is thoroughly reasonable to hold that written sources lie back of Mt. and Lk., and possibly of Mk. The number, extent, and wording of such sources cannot be determined with finality, but the study of this problem must be continued in order to gain as clear a conception as possible of the origins of the Gospels.

Did the writer of the Fourth Gospel use written sources? Certainly he never used any source slavishly, and some hold that he made no use of any of the Synoptic Gospels.²⁰ Linguistic parallels are not sufficient to prove conclusively his knowledge or use of them. However, it is reasonable to argue, in agreement with ancient tradition and many scholars, that the evidence points to

dependence upon Mk., and probably upon Mt. and Lk.

Form criticism not only demands that we relate written sources to their social setting, but also minimizes the importance of such documents, and tends to date them rather late in order to allow for a considerable period in which the material was subject to the processes of oral transmission. We cannot date either sources or Gospels exactly. But it is unlikely that the vigorous Gentile mission went longer than a decade, at the most, without acquiring such documentary helps, and the use of written sources was a prominent factor in the production of the Gospels.

3. The Primitive Church's Selection, Shaping, And Alteration Or Amplification Of Tradition. The Gospels were not produced by hermits. Even the Fourth Gospel, with its strong note of individual religious experience, reflects the Christian fellowship and setting which made it possible.²¹ The function of the Church in the production of the Gospels has been stressed by form criticism²² in Germany and by the social-historical school²³ in America.

This point of view centers attention upon the early oral stage of the tradition, and holds that in this period the unit of tradition was the single saying or incident. This tradition was used for actual Church needs—worship, instruction, controversy, and problem solving. The form critic thus casts doubt upon the chronological framework of the Gospels. He holds that repeated oral use of the material subjected it to the laws of oral transmission and shaped it in ways most effective for practical use. He thus minimizes the function of the writer of a source or Gospel. He holds that the pressure of church needs led not only to the shaping but also to the altering or adding of elements which satisfied experienced needs of the Church.

This viewpoint has given us help in in-

interpreting both the Gospels and the situation of the Primitive Church. It has integrated the Gospels into the ongoing stream of Christian experience and activity. But it must not crowd out the contribution of written sources and of the strong personalities who gave us our Gospels in their present form. We must remember that this period of exclusively oral transmission was relatively very short, and that the material transmitted was not folk tales, but tradition given by the Master whose example and words were authoritative. The presence of teachers and eyewitnesses in the early period also limited the extent to which laws of oral tradition operated. It must also be maintained that a basic chronological framework was necessary from the outset to explain who Jesus was, why he was important, and why he died.²⁴ Moreover, the intention of the Christians was to preserve a true tradition, and in essentials they were successful. McCown is right when he asserts that form criticism has been subjective in method and disappointing in its results.²⁵ But it has rightly emphasized the life of the Church as one important factor in the production of the Gospels.

4. The Adjustment Of The Gospel Tradition To Fit A Gentile Setting. Jesus was a Jew and taught in Aramaic. He left nothing in writing, and it was probably a number of years before his followers felt the need of a written record of his acts and sayings. By that time the gospel was spreading beyond Palestine. All four of the Gospels appeared after the Christian movement began its expansion in the Roman world, and the adjustment of the gospel to that setting must be given a place in explaining the fact and form of the Gospels. The original setting of the gospel story has left its deep and ineradicable mark upon the tradition, but all four Gospels bear traces of the transfer of that tradition to a new area and atmosphere.²⁶

Torrey has challenged this view, and as-

serted that the gospels were written in Aramaic and never step out of the atmosphere of Palestine.²⁷ But the Gospels *are* in Greek, no ancient tradition or document supports his theory, his source theory is elaborate and unconvincing, his views can appeal to no contemporary Aramaic literature of Palestine to give it a sound linguistic basis, and the writing of the Gospels among the Jews who favored oral tradition is less likely than is their production in the more literary-minded Hellenistic world and in the more widely scattered Church of the Gentile mission. What Torrey has established is that the basic material of the Gospels was Palestinian in origin, and Aramaic in its first form. Soon, however, the tradition circulated in a new linguistic dress over a much wider area, and took on written form to meet the needs of an enlarging Church which was more and more removed from its origin both in space and time. Before the final fixation of the tradition, a beginning was made in the process of expressing the message in a form congenial to the new setting.

The Fourth Gospel is the most striking example of this transfer and adjustment. To be sure, some scholars have regarded it as the thoroughly Jewish Gospel. Others have seen in it the hellenization of the Christian message. Neither view is true in an extreme form.²⁸ The writer possessed an unusual breadth of outlook, which enabled him to find bases of mental and spiritual activity in both the Jewish background familiar to him and the Hellenistic environment which he had entered and understood to a marked degree. As a Christian, his roots went deep in Judaism, but he shows us the process of adjusting and recasting the message to make it challenging to the Hellenistic world.²⁹

5. The Persistent Stimulus Of The Historical Jesus. Proper recognition of this factor will prevent three mistakes or overemphases or complimentary factors.

First, a few individuals deny the historicity of Jesus. Apart from the strong evidence of the Gospels, the evidence both of Paul and of Rabbinic sources combines with meager but contributory testimony from other sources to justify us in taking no serious notice of this vagary of criticism.³⁰

Second, the gospel tradition is sometimes explained as almost entirely the product of the Apostolic Church. The concentration of form criticism upon the use and shaping of tradition by the Church may lead to the extreme position that the Christian group almost entirely created or borrowed from external sources what they relate about Jesus.³¹ The tradition is admittedly fallible. But the unclouded assurance of the Primitive Church that Jesus was the source of their life and was incomparable as teacher and leader and example, the lack of any writing or teaching from any apostolic leader which resembles the Synoptic material in character, freshness, and creative quality, and the Semitic tone of the bulk of the material, are among the reasons which warrant rejection of so radical a position. The early Christians intended to preserve the words and deeds of Jesus. Errors and confusions have crept in, but if we ascribe to the Primitive Church complete indifference to historical fact, radical incompetence, or deliberate, wholesale disregard for all questions of historicity, we get such a miserable picture of the mentality and standards of the Primitive Church that we cannot explain how from such a sorry source so vital, perennially fresh, and spiritually stimulating a body of material as the Gospels present could have originated.³²

Third, it may be held that the Primitive Church was so much under the influence of the resurrection faith that the career and teaching of Jesus of Galilee were ignored.³³ Beyond all question the Risen One was from the first the center of thought and devotion for the Christian movement. Did this vivid assurance obscure or displace the

memory of the friend, teacher, healer, and leader? The air of Palestine which hovers about the Gospels argues strongly that the early Christians preserved the memory of the historical Jesus as part of the complete picture of their Lord and Christ. Form criticism, when it holds that the tradition was used in the actual life of the Church, implies that the Church never let the tradition fall into disuse. The memories of the ministry of Jesus gave content and definiteness to the figure who was central in the resurrection faith. Those memories go far to explain the Gospels.

The foregoing discussion has sought to show in proper balance and perspective the complex process which gave us our four Gospels. No recognition of editorial function or group impress upon the tradition can eliminate the contribution of the individual writer. Even though the identification of sources is difficult, and oral transmission must be given its place, the use of written sources by the gospel writers was a prominent feature of the process. The gospel tradition in its earliest form went through an oral period in which the practical needs of the Christian fellowship led to the selection, shaping, and at times even to the alteration or amplification of the tradition. The transfer of the gospel message from Aramaic to Greek, from Palestine to a wider scene, and from a Jewish setting to the Hellenistic world, involved adjustments, the early stages of which we see in the Gospels. In all this process, the influence of the historical Jesus was not dissipated, and it must be given basic importance in the total development. We can never reconstruct with certainty the complete process by which our Gospels were produced, but we must take these five factors into account and see that no concentration of emphasis upon one crowds out any of the others.

NOTES

³¹For a description of an illustration found in medieval manuscripts, suggesting divine dictation

of Jn., see my *Origins of the Gospels*, New York, 1938, p. 117.

²Probably this has been the most widely held view among church members.

³F. C. Grant, in *The Growth of the Gospels*, New York, 1933, p. 176, calls Mt. "the ecclesiastical gospel."

⁴See H. J. Cadbury, *The Making of Luke-Acts*, New York, 1927, Part III, "The Personality of the Author."

⁵Concerning the way in which ancient writers of history used sources, there is valuable and effectively presented material in Cadbury, *op.cit.*, chapters 12 and 13.

⁶Careful comparison of parallel reports with the help of a harmony of the gospels will show the greater freedom in narrative framework and the practice of revising the sayings of Jesus to a lesser but considerable extent. Compare Mt. 11:2-11 with Lk. 7:18-28.

⁷The use which Josephus makes of sources is instructive. See Cadbury, *op.cit.*, ch. 13, and H. St. J. Thackeray, *Josephus: The Man and the Historian*, New York, 1929.

⁸Cadbury, *op.cit.*, p. 362f.

⁹Preserved in Eusebius, *Church History*, III, 39.

¹⁰See John Chapman, *Matthew, Mark, and Luke*, London, 1937, especially the footnote on p. xxi.

¹¹M. S. Enslin, *Christian Beginnings*, New York, 1938, p. 433.

¹²Mack Helm, *After Pentecost*, New York, 1936, p. 138ff.

¹³B. H. Streeter, *The Four Gospels*, Fourth impression, revised, London, 1930, especially ch. 8.

¹⁴So J. Rendel Harris, *Testimonies*, Cambridge, 1916.

¹⁵E. de W. Burton, *Some Principles of Literary Criticism and Their Application to the Synoptic Problem*, Chicago, 1904, p. 41.

¹⁶*Op.cit.*, ch. 9.

¹⁷See Streeter, *op.cit.*, pp. 491-494.

¹⁸D. W. Riddle, "Mark 4:1-34; The Evolution of a Gospel Source," *Journal of Biblical Literature*, LVI (1937), pp. 77-90.

¹⁹B. H. Branscomb, *The Gospel of Mark*, London, 1937, pp. xxii-xxvi. This volume is one of The Moffatt New Testament Commentary Series.

²⁰P. Gardner-Smith, *Saint John and the Syn-*

optic Gospels, Cambridge, 1938; H. E. Dana, *The Ephesian Tradition*, Kansas City, Kansas, 1940.

²¹E. F. Scott, *The Fourth Gospel*, Edinburgh, 1906, ch. 4.

²²See M. Dibelius, *From Tradition to Gospel*, New York, 1935; F. C. Grant, *Form Criticism*, Chicago, 1934 (translates booklets by Rudolf Bultmann and Karl Kundsinn); V. Taylor, *The Formation of the Gospel Tradition*, London, 1933; E. B. Redlich, *Form Criticism*, London, 1939.

²³See S. J. Case, *Jesus*, Chicago, 1927; D. W. Riddle, *The Gospels; Their Origin and Growth*, Chicago, 1939.

²⁴Note the brief outline in Acts 10:36-43. Cf. R. Otto, *The Kingdom of God and the Son of Man*, London, 1938, ch. 10.

²⁵C. C. McCown, *The Search for the Real Jesus*, New York, 1940, p. 204.

²⁶An example is Mk. 10:12, where the Roman woman's right to divorce her husband appears to be in mind. Among Jews of Palestine only the man could give a divorce.

²⁷C. C. Torrey, *The Four Gospels*, New York, 1933, p. 254. Cf. also his *Our Translated Gospels*, New York, 1936.

²⁸Several representatives of both views are mentioned in my *Origins of the Gospels*, pp. 196-198.

²⁹See W. F. Howard, *The Fourth Gospel in Recent Criticism and Interpretation*, London, 1931, p. 244.

³⁰The evidence for historicity may be studied in M. Goguel, *Jesus the Nazarene: Myth or History?*, New York, 1926.

³¹This is the general impression given by R. Bultmann in *Die Geschichte der synoptischen Tradition*, 2nd ed., Göttingen, 1931.

³²E. F. Scott, *The Validity of the Gospel Record*, New York, 1938, offers a vigorous defense of the essential dependability of the Synoptic Gospels. For a suggestive but cautious defense of the basic elements in these Gospels see C. H. Dodd, *History and the Gospel*, New York, 1938.

³³See C. Guignebert, *Jesus*, New York, 1935, pp. 42-50, especially the extreme statement on p. 43: "Jesus the Nazarene disappeared and gave place to the glorified Christ." This view is, of course, but another aspect of the one opposed in the preceding paragraph above.

Revision of the American Standard Version

GEORGE DAHL

"**C**OLD ENTERTAINMENT" is the piquant phrase used by the King James translators to describe the reception accorded every attempt to revise the form of Scripture current in their day. Evidently many were dubious concerning the need for such revision. Today no less the question is raised, and quite legitimately, "Why another revision?". This question should be frankly faced. It is, therefore, a pleasure to accept the invitation of the Editor of the Journal to tell about the revision of the American Standard Version now well under way. In particular, he suggests a brief discussion of the need for the work, and also something about methods and problems. Whether or no such a discussion may temper for our age the "cold entertainment" so feelingly complained of by the 1611 revisers of the Bishops' Bible remains to be seen.

First of all let us raise the fundamental question, "What is the primary purpose of a translation of the Scriptures?". May it not be defined as the carrying over into the new language of the meaning and spirit of the original? This involves, among others, three things: First, accuracy of rendering. By accuracy we do not mean slavish or strictly literal translation. Work of that sort is quite apt to defeat its own purpose; for a pedantically verbal rendering may miss the overtones which give to a great piece of literature its power. Second, the translation should itself be a worthy piece of literature, reproducing so far as possible the excellencies of the original. Here the translator of the English Bible is extremely fortunate in possessing as his model and inspiration the King James Version, generally recognized as the outstanding product of English literary activity. Third, the translation should approximate in vocabulary and

idiom the speech current at the time it is made. This element of contemporaneity was eminently true of the 1611 versions, and doubtless accounts in large part for the influence it exerted. Obviously this principle does not mean to challenge the propriety of retaining in very familiar passages those forms and expressions which have become an essential part of our spiritual heritage. As often, we must seek to attain a happy mean. But Tyndale's ambition to make even the simple plowboy master of Holy Writ should never be far from the thought and purpose of today's translator as he seeks to mediate the truth to all alike.

The principles of Bible translation just enunciated at once suggest two reasons why it is necessary to subject our English Bible to periodic revision. One consists in the steady progress of Biblical scholarship, rendering possible far greater accuracy. Advances in archaeology, textual science and exegesis demand new and more exact equivalents for the basic Semitic and Greek documents. The other and perhaps more immediate reason for revision lies in the fact that living language is a growing and ever changing organism, fluid in form and meaning. As a consequence, many of the words and idioms of a given period become archaic, obsolete and unreal for the succeeding generation. Especially for young people the Bible in its antique dress is apt to suggest nothing more vital or alive than the pyramid or tomb of an ancient Cheops. It is not enough that the English Bible should take rank as the foremost literary monument of our time. It needs to be understood.

The accumulation during the centuries of vastly superior textual resources, plus the

realization of the enormous and troublesome disparity between the speech of 1611 and that of their own time, led to the publication of the English Revised Version in 1881-5, and of its American congener in 1901. Of the two, the American Standard Version has by far the larger circulation. But neither version can be said to have achieved in any marked degree the purposes of a really adequate translation. To be sure, both were far more accurate, alike in the Old Testament and the New, than the King James version. However, in the New Testament exactitude degenerated into a vice, for the Greek tenses and even word order were reproduced with pedantic and quite un-English literalness. The English version was the principal offender here. A not unfriendly reviewer in the *Edinburgh Review* of 1881 offered the pungent observation, "The revisers were not appointed to prepare an interlinear translation for incompetent schoolboys". Excessive conservatism amounting to timidity seems to have hampered the work throughout. In other words, the revisers did not go nearly far enough. Oftentimes greatly needed changes were either not made at all, or else assigned to the innocuous limbo of the margin. Where marginal readings were given, as, e.g., in Isaiah 7:14 and Amos 5:24, they usually provided a more accurate rendering than that of the translation proper. The Massoretic text was stubbornly adhered to, even where as in the "Urim and Thummim" passage of I Samuel 14:41, the Greek version is demonstrably superior. On the credit side is to be noted the great improvement consequent upon printing books like Job, Psalms, and Proverbs in poetic lines. But here again the revisers timidly halted at the prophets, whose splendid poetry is treated as prose. The retention throughout of the old pronominal forms, "thou", "thee", "thine", etc., as well as of the archaic verb endings in "est", "edst" and "eth", did much to destroy the usefulness

of these versions. Many needlessly disturbing alterations were made in familiar passages, as in the wording of the Lord's Prayer. So far as the American Version is concerned, the most unpopular change was undoubtedly the substitution of the composite name, Jehovah, for the old form LORD (with capitals). It would appear, then, that on points of accuracy, literary quality and contemporary idiom, these versions, with all their excellent qualities, require considerable revision.

The International Council of Religious Education owner of the copyright of the American Standard Version, has accordingly appointed a revision committee consisting of six Old and six New Testament scholars, together with four others chosen for their experience in the conduct of public worship and in religious education. Dean Weigle of Yale is chairman of the committee, and Professor James Moffatt of Union is its secretary. The task of the group is to prepare a revision of the American Standard Version "in the light of the results of modern scholarship, this revision to be designed for public and private worship, and to be in the direction of the simple, classic English of the King James version". An additional Advisory Board, consisting of at least one representative from each of the denominations affiliated with the Council, has also been chosen.

So far as actual methods of work are concerned, the translation committee is divided into an Old Testament section and a New. At the meetings of these sections each member is assigned a passage for translation. On sheets whereon the Scripture passage has already been pasted, he makes his corrections of the American Standard text. These alterations are based on careful study of the ancient versions, commentaries, and all other available helps. The resultant rendering is next copied, and sent to the other members of the section for comment. At gatherings held at least twice

a year, the entire material is gone over verse by verse. Eventually the combined Old and New Testament committee must pass as a whole on the final form. In the meantime, the suggestions of the Advisory Board are carefully weighed and acted upon. Quite evidently all this involves a tremendous amount of exacting labor. The hope is that the completed revision can be issued in 1945, with the New Testament possibly appearing in 1943.

As the work has proceeded, certain tentative principles have been formulated. Some of these may prove of interest: (1) The Committee does not conceive its task to be that of making an entirely new translation but rather of revising an existing translation. (2) The Old Testament section may on occasion emend the received Hebrew text on the basis of ancient versions whenever the evidence justifies the change; but conjectural emendations are to be used rarely and with great caution. (3) LORD instead of Jehovah is to be used for the divine name wherever the King James version does this. (4) Except where the Deity is addressed, "thou", "thee", etc., will yield to modern terminology. (5) Italics are to be omitted. (6) Chapter and verse divisions are to be indicated by marginal numerals. (7) Passages clearly in poetry are to be reproduced as such. (8) Punctuation to be simplified and standardized in accordance with modern usage. (9) "On this wise", "divers", "privily", etc., are to yield to their modern equivalents. (10) "Are", "is", etc., as perfect auxiliaries with intransitive verbs of motion are to be changed to "have", "has", etc. (11) Especially in the printing of dialogue, more frequent paragraphing is to be used. (12) The names of familiar characters from the Old Testament are to be alike in both Testaments. These principles, chosen from

a much larger number, may serve to give some idea of the work being carried forward.

Every chapter and almost every verse presents its quota of problems. Many are still unsolved. For example, shall the committee adopt quotation marks? And if so, where does the quotation end in such a passage as the third chapter of John? Shall weights, measures, and units of money be resolved into their modern equivalents? Is it possible to unite England and America in one version, despite variant idioms and such differences of spelling as "plough" for "plow", "honour" for "honor", etc.? Problems of underlying text constantly crop up. What is the translator to do with the frequent "double readings" preserved in the Massoretic text, as for example in 2 Samuel 8:14? What about the fact that 1 Kings 11 and parts of Jeremiah appear to presuppose a variant recension of the Hebrew behind the Greek version? Of an entirely different class is the problem of the well-meaning individual with an infallible system for recovering the original text. One such from Canada offers to restore the verbally inspired Scriptures by means of a numerical system composed of 3's, 7's, 10's, 12's and 40's. Another from the Pacific coast has received direct orders from Jehovah (not the LORD!) to become a member of our committee, thence to mediate further direct guidance as occasion requires.

Quite evidently not every problem will be solved to everyone's satisfaction. Nor will it ever be possible (or desirable) to say of any revision, "This is final". But if the truth and inspiration of the Bible is brought nearer home to our generation by its means, the new American Standard Version will have rendered spiritual service worthy of something far better than "cold entertainment."

EDITORIAL

'Fan Mail'

Writers of editorials are in a position similar to that of those who speak over the radio. They have no means of knowing how many persons there are on the receiving end. We know that *two* persons, at least, read the editorial on "The Name of Our Association," published in the last issue. One of these persons was Professor LeRoy E. Train of North Park College. He writes:

Dear Sir:

I have just joined the NABI. The Journal came yesterday. The first thing which I noticed was the editorial. It seems as though someone wants to change a name. It is a good name. I see no reason to change it. The articles and the book reviews and the books reviewed are scholarly in nature and practical in effect. Is not this the purpose of the NABI? I cast my vote for the "status quo."

Sincerely yours

LeRoy E. Train

The other editorially-conscious reader of the Journal felt that the editorial reflected upon the scholarship of former leaders of the Association. We wish to correct this false impression of the purpose of the editorial and call attention to the following statement by Dr. Mary E. Andrews:

To the Editor:

When I wrote the editorial on our Association for the February issue of the JBR I did not anticipate writing a letter about it myself. But in New York some weeks ago, I was reproached for my statement that the programs and the *Journal* were becoming more scholarly, on the ground that this statement reflected unfavorably on the scholarship of the past leaders. I tried to assure this member of N. A. B. I. that such connotation had never entered my mind.

Perhaps a modern parallel may serve to clarify my meaning. Because I believe that there is evidence that there has been real advance in our

knowledge of the Synoptic problem, does that imply a slight to the able scholars who did pioneer work in that area of scholarship?

Mary E. Andrews

Is There a New Interest in Religion?

A prominent German Christian refugee recently offered the comment that until recent years there had been a great gulf between youth and the church in Germany. Youth had found nothing in religion which seemed to relate to the real problems facing young people. Now, however, the situation has changed. Persecution of religion has had something to do with it. Whatever persistent opposition there has been to Hitlerism in Germany has taken its origin in the teachings of the Christian gospel. It is worth comment that since the rise of Hitler to power, the churches of Germany have been filled as never before.

"Authority for Our Children"

There are reasons for believing that even in the United States, where we are still somewhat removed from the crisis Europe has had to face, a significant change may be seen in the spiritual outlook of the present college generation. This is suggested by an article entitled, "Authority For Our Children," published in the February, 1941, *Harper's*. The author describes a poll of a selected group of college students to get their evaluation of the homes from which they had come. One might naturally expect that boys and girls who had grown up during a period of economic uncertainty would designate material support as the chief function of the home. Actually, these students gave equal place—along with the need of material support—to the need of emo-

tional security. This was the thing they felt they had *not* gained from their homes and parents, and it is a need which is essentially religious.

The Decline of Secularism

This increased awareness of spiritual need is symptomatic of a basic change in the outlook of men and women living today. It reflects a growing consciousness of the spiritual hollowness of modern society. It is becoming clearer each day that the twentieth century substitutes for religion, the various cults of nationalism, are inadequate. Our *secular* leaders, indeed, are beginning to talk in *religious* terminology. They tell us that we must realize that we are all members of one body. Sir Norman Angell in a recent lecture suggested that England today is conscious of having *sinned* grievously during the past two decades, and not only that, but that she is now being compelled to *atone* for sin through suffering. W. H. Auden writes that we must love one another or perish.

The Challenge to Religious Leader

The present situation offers a great opportunity to religious leadership, an oppor-

tunity that is at the same time a great responsibility. Secular civilization would seem to be ripe for conversion. But the forces of organized religion must themselves be converted before they can give the world what it needs. Martin Dibelius remarks in his recent book, *The Sermon On The Mount*, that the antagonism toward Christianity, especially on the part of the younger generation in recent years, has been due to two great failures of Christianity in modern times: first, Christianity's failure to prevent war with its hatred and its horrors; and, secondly, Christianity's failure to contribute effectively to the solution of the social problem. There is among young people a very real respect for the person and teachings of Christ, but less interest in the Christian church. Is not the influence of institutional religion today neutralized by the contradiction between the teachings of Christ which it professes to accept and the things it does—or is afraid to do? One is reminded of Nietzsche's challenge to Christians in *Thus Spake Zarathustra*: "They should sing better hymns, then I would believe in their Redeemer; his disciples should look more like redeemed people."

BOOK REVIEWS

Theology and Philosophy

The Meaning of Revelation. By H. RICHARD NIEBUHR. New York: The Macmillan Co., 1941. 196 pages. \$2.00.

The resurgence of a theology of revelation in recent years has seemed to many to be a sheer attempt to turn back the clock and revive the outmoded concepts of a by-gone age. Looked upon in this way, it has been taken as evidence of a failure of nerve on the part of a few discouraged individuals whose defection does not really affect the advance of science, or perhaps as a symptom of a more widespread but temporary retreat from reason resulting from the conflicts and catastrophes of recent history.

However justified such an interpretation of some representatives of the new orthodoxy may be, it would be wide of the mark if applied to the position which Professor H. R. Niebuhr sets forth in the present volume. His conception of revelation is far from being a reaction against or a repudiation of the characteristic ideas of the modern mind; on the contrary it is based upon a frank acceptance of some of the most deep-seated tendencies in modern thought, particularly its relativism and its distrust of rational concepts. Dr. Niebuhr's position may be called, by analogy with a widely influential school of philosophy, an objective relativism in theology. By relativism is here meant the conviction that all intellectual analysis and theorizing is deeply conditioned by one's standpoint or point of view, and further, that the fundamental standpoint of an individual or a cultural group is determined primarily by non-rational factors; historical, psychological, economic, and the like. But this means that

one's basic standpoint is less a matter of reason than of faith.

The Christian standpoint is determined by its history, and particularly by that decisive moment in its history which it recognizes as the self-disclosure of God in Jesus Christ. This is the Christian revelation; it is not a book, nor a body of doctrine, nor an ethical law, but an event in history which is constantly repeated in the experience of Christians. It is the business of Christianity to witness to this event. Christian theology therefore is not speculative but confessional; it describes this event and its meaning in narrative symbols rather than in abstract concepts. Theology is therefore not a substitute for independent thinking in philosophy or ethics nor does it set external limitations upon such thinking.

Some of the most illuminating passages in Professor Niebuhr's book are those in which he discusses the relation between his confessional point of view and the faith-theology of Schleiermacher and Ritschl. We have heard so much in recent years of the bankruptcy of their approach that it is refreshing to find a representative of the theology of revelation who acknowledges its indebtedness to these great pioneers of liberalism while at the same time claiming that it escapes from their mistakes.

Professor Niebuhr gives a very fair and helpful discussion of the question whether revelation can really be the starting-point of theology or whether it does not itself presuppose something in the way of natural theology. Probably the only successful attack that could be made upon his position would have to start from the establishment of a somewhat less relativistic or more rationalistic point of view. Whether this can be done is certainly one of the most crit-

ical philosophical and theological issues of our time. In any event, Professor Niebuhr's book is one to be reckoned with. It deserves wide reading and careful pondering.

JOHN M. MOORE

Hamilton College

The Philosophy of Schleiermacher. By RICHARD B. BRANDT. Harper & Brothers, New York, 1941. Viii + 350 pages. \$3.00.

There might be some question whether it would be fruitful to treat the philosophy of so very theological a theologian as Schleiermacher, apart from his theology; but after reading Dr. Richard B. Brandt's revised dissertation on Schleiermacher's philosophy, this reviewer is convinced both that the work was worth doing and that Brandt has done it well. Yale University and the philosophical public are to be congratulated on having this book available, with its rich documentation.

Starting with a brief biographical sketch, the author next presents Schleiermacher's early background of Moravian, Kantian, and Spinozistic influences. He then treats the period centering about 1799, discussing Schleiermacher's relations to Fichte, Schelling, and the romanticists, and carefully analyzing the *Reden*, with special reference to the place of both intuition and feeling. The next discussion is centered about 1806, Schleiermacher's studies in Plato, and the increased emphasis in religion as feeling. In treating Schleiermacher's maturity, Brandt relies largely on the *Dialektik*. At the end Schleiermacher's influence is discussed, the chief omission being any treatment of Bowne's use of Schleiermacher's ethical principles of duty, good, and virtue.

The volume centers on Schleiermacher's religious epistemology and metaphysics. His ethics and aesthetics, as well as his theology, are touched only incidentally. The discovery that Schleiermacher's early theory of religious intuition treated it as almost equivalent to scientific hypothesis or theory is a real contribution. The identification of the epistemology of the *Reden* with modern critical realism puts Schleiermacher in a new light; Brandt points out that even in his maturity Schleiermacher held to a correspondence theory of truth.

Brandt does not fall prey to hero-worship. He sees that Schleiermacher is not a first-rate philosopher, while regarding him as more able in the field than is the current opinion among English-speaking scholars. The chief weakness of Schleiermacher's metaphysics is his theory of mind. Individual minds, he held, are not "indiscernible substances." His whole theory of substance was inadequately worked out: he once said that the only true substance is the universe as a whole. Such reasoning is not calculated to interpret the religious faith in a personal God or in personal immortality.

Brandt rightly holds that Schleiermacher was more correct in his earlier views when he did not try to defend the idea that theology is independent of the system of knowledge. Brandt holds to the sound insight that certain claims about reality are essential to religion, and that these claims cannot be substantiated by any single experience or feeling or by anything short of the whole system of philosophical thought. In these days of social, political, and religious irrationalism, this critical examination of Schleiermacher's thought may serve both as illumination and as warning.

EDGAR SHEFFIELD BRIGHTMAN

Boston University

The Human Enterprise. By MAX OTTO.
New York: F. S. Crofts & Co., 1940.
ix + 385 pages. \$2.00.

Like his philosophic mentors, James and Dewey, Professor Max Otto of Wisconsin combines an intense zeal for human values with a profound skepticism concerning any fixed or final realities in which these values might be grounded.

In his recent book, *The Human Enterprise*, there is the same quality of devotion to our maligned, bewildered humanity which made *Things and Ideals* such a notable tract for the times; and there is a new note of evangelistic urgency in this latest utterance, born of the conviction that philosophy belongs of right to the uninitiated, and must be freed of every unnecessary technicality that restricts it to the learned. What Otto has given us is, in mood and temper, essentially a *theology*; nay more, a *theology of crisis*; though he takes pains to make it honorably clear that it is *the theology of an atheist*.

I mean this assertion quite seriously, and think it can be sustained in detail. The five preliminary chapters in which Otto sketches his general attitude of "realistic idealism" may be profitably compared with many contemporary programs of theological reconstruction; for example, John Mackay's *Preface to Christian Theology* (Macmillan, 1941). Like Mackay, Professor Otto calls for a life-attitude which is of "the Road" rather than of "the Balcony", which expresses itself in "commitment" and "concern" rather than in idle curiosity and vain speculation, which considers that "truth is in order to goodness," and finds the tang of reality best expressed in deeds and decisions. To a very remarkable degree in this instance, American pragmatism agrees with its bitter antagonist, the European "theology of crisis", in the moral and religious demands it makes upon its adherents. Kierkegaard's "existential thinking" would

almost equally characterize both. Perhaps this is not so strange, after all, when one considers that Kierkegaard's philosophy of *Existenz* (so influential in the crisis theology) and American pragmatism's insistence upon testing ideas by their practical relevance for conduct both sprang from a reaction against Hegel's speculative idealism.

But his "existential" attitude certainly does not lead Professor Otto to "neo-orthodox" conclusions! The skeleton of a theological system—God, Man, and the Plan of Salvation—sticks out through his whole discussion, too plainly to be missed; but a radical alteration in the meaning of the first term (God) changes the implications of both the other terms. Let us see how.

The human enterprise, as Otto presents it, is not a wholly self-generating affair. It takes place in an environment of reality; and it is the character of reality which determines the nature of truth and right. "Right unsupported by reality is illusion. Truth out of accord with reality is fiction" (p. 155). This sounds almost theistic, and is indeed very close to what John Dewey in his *Common Faith* describes as reliance upon "God". But Otto prefers not to use so ambiguous a word, explaining that while he might be a theist in the "ethical" sense of the word, he is certainly not one in the "cosmic" sense. The reality upon which the human enterprise depends is a *plural* reality, "an interweaving of human and nonhuman elements" (p. 190), "the personal and impersonal in working co-ordination" (p. 192). Its vital centre is in the human and personal sphere, while its outer edge, running far beyond the human, has mainly the character of a given natural order. This order permits man's evolution under certain conditions, but "when it comes to a showdown, will stop him in his tracks" (p. 179). Beyond the natural and the human, there is no Whiteheadian realm of possibilities, no "reservoir" from which the creative newness of the evolutionary process

is drawn, and to which man ought therefore to turn with veneration and gratitude. Creative possibilities are in and of the process, not above and beyond it. Reality has no fixed and final "bottom or summit" (p. 3). Its depths are "wild" and unfathomable. Reverence, loyalty, self-giving should therefore centre upon the human drama in which that "composite of things and forces . . . by means of which we live" (p. 192) comes to its vital focus. Humanism, not theism.

The doctrine of man, from this perspective, becomes the crux of the system, and into it is crammed what Christian orthodoxy distributes between "God" and "Man." Man is at once creature and creator, sinner and savior, full of need and full of grace. If the orthodox conception of man is admittedly full of paradox, "grandeur and misery", as Pascal said, how much more paradoxical is this humanistic concept of man. It is in fact an extremely *rich* concept of man that Otto presents, carefully guarded against the over-simplifications of a purely disinterested science, and warm with still unrealized aspirations; so rich a concept that it threatens to break down into its component elements like an over-complex molecule. If it is by identifying himself with Man that man is to be saved—and that is substantially Otto's Plan of Salvation—it becomes necessary to distinguish Divine Humanity from average humanity, as in the traditional doctrine of the two Adams. The difference is that Divine Humanity, for Otto, is not the incarnation of superhuman Deity, but is itself the most worthwhile element in all the universe. In other words the Son and the Spirit are revered, but not the Father. The attitude of ideal Man is thereby strangely transmuted from one of humility to one of titanic heaven-storming self-assertion. The individual, to be sure, may sink himself humbly in service to and membership in the human race; but the human race would be stupidly idolatrous if it looked up to anything higher than itself.

These theological terms are of course quite alien to the author, but do they not help to define the issue raised by his book? To this reviewer, at least, there seems to be no more critical problem for humanistic religion and pragmatic philosophy to solve than that of the essentially humble attitude of the supreme prophets of religion, and the unanimity with which they have declared that man must become the self-effacing instrument and agent of superhuman Reality if he is to realize his own true good. Is this an outgrown superstition, and are the modern swashbuckling apostles of the Gospel of Man in the right; or must modern man repent like his ancestors, and confess his need of higher Light and Grace? In the latter case, much in Max Otto's teaching would remain true, for the Christian theist finds God operative in the same natural graces and human ties to which humanism points; but beyond this humanistic frame there would be revealed a more than human Source of all hallowing influences in human life, both ordinary and extraordinary, and the right human attitude toward this Source would be one of gratitude and loyalty, not one of enterprising exploitation or baffled resignation.

WALTER MARSHALL HORTON

*The Oberlin Graduate School
of Theology*

Psychology

The Springs of Creative Living: A study of Human Nature and God. By ROLLO MAY. New York, Nashville: Abingdon-Cokesbury Press. 1940. 271 pages. \$2.00.

In the early days of the psychoanalytic movement, psychiatrists too often interpreted the whole religious enterprise in the light of their experiences with religious neurotics, while shocked ministers, in their turn, condemned psychoanalysis as nothing more

than the perverted distortions of prurient minds. Neither group realized that as the psychiatrist approaches the full demands of his profession he becomes a pastor, and that as the pastor comes to close grips with the souls of men he needs all the insights into the mechanisms of human behavior that psychiatry can give. Today members of both professions are more and more pooling their resources for their mutual profit. This book is significant as an attempt to effect a synthesis of psychotherapeutic concepts and contemporary theology.

The author, who is pastor of the First Congregational Church, Verona, New Jersey, studied under Adler and in 1939, published *The Art of Counseling*. In his exposition he draws freely on his own clinical experience, operating with concepts derived, in the main, from Freud, Jung, Adler, Rank, Kunkel and Horney. The theology appears to be that of Union Theological Seminary at the present time—the dedication is to Paul Tillich, and portions of the manuscript have had the benefit of suggestions from Reinhold Niebuhr and Henry P. Van Dusen. He has also drawn on the writings of the Russian scholar Nicholas Berdyaev.

The author regards the major problem of man as a search for meaning. "People suffer personality breakdowns because they do not have meaning in their lives" (p. 13). "The field of meaning in life is essentially the religious area, but the technique of discovering why persons fail to find meaning—why they suffer hindrances, complexes, irrational fears—is the modern contribution of depth-psychology" (p. 19). In succeeding chapters he examines various means by which men seek to find meaning for their lives. In this he shows psychotherapy at its maturest level.

Throughout the book, but especially in the last two chapters, "A Theology of Life" and "Grace and Clarification," he tries to graft the theology he has been taught on to the psychotherapy he practices. The result

is significant and stimulating, even if not entirely successful. The fundamental difficulty is that some of the theological concepts he espouses have been derived from considerations which are alien to the practice of the psychotherapist and can be assimilated to it only by devious reasoning. This is especially evident in his treatment of sin. He accepts Jesus' injunction "Be ye therefore perfect even as your Father which is in heaven is perfect," as a moral compulsion laid upon man, yet rejects authoritarianism as a way of life, which the invoking of such a command involves, and decries the "rigid demand to be perfect" as "a neurotic symptom." His treatment of the fall of man hovers between the allegorical and the expository. His criticism of The Christian Century on the ground of epistemological subjectivism, on page 265, is dangerously close to sheer intellectual provincialism, especially in the light of his demand for autonomous personalities and his own statement on page 76, "Looking at it from the individual's point of view, no phrase is true unless it has vitality that he himself can comprehend."

In spite of these criticisms, and others that might be made, the work is essentially sound and creative. It gives a conception of human nature that is profound and challenging. Its theological insights are illuminating. Altogether, it is worthy of the most careful reading by all those who would deal constructively with people and all those who have any concern with religion.

J. HOWARD HOWSON

Vassar College

Introduction to Youth. By ERDMANN HARRIS. New York: The Macmillan Company, 1940. 221 pages. \$1.75.

Most books on methods and techniques are pedantic and unexciting. *Introduction to Youth* is a notable exception. It proves that it is possible for a person to pass on

successfully in writing what he has learned or discovered about effective teaching, preaching, and personal counseling. It is one of the few books I have read whose purpose is avowedly practical in which I felt that what the author had to say was both important and at the same time fun to read. Every page illustrates how closely related is a sense of values and a sense of humor.

This is a good book for other reasons. In its analysis of the situation young people face today the author exhibits insight and balance of judgment. As he points out, the interplay of the social and psychological forces affecting individual experience, he avoids the pitfall of too little concern for one set of factors and too much attention to the other. He says "Try to find out what young people are doing to satisfy the cravings of their nature, and direct them into situations and activities and relationships that provide for the wholesome satisfaction of these basic cravings. Remember, furthermore, that each of these wishes for recognition, response, security, and new experiences is susceptible of refinement and development to a point where its satisfaction is achieved in mature, altruistic, and socially wholesome ways."

There is an abundance of illustrative material and a wealth of specific suggestions for putting such advice into practice. The author's genius for combining sane philosophy, sound judgment and practical methods is manifest on almost every page. His book is constructive, affirmative and optimistic in the best sense. Without ignoring the dangers and difficulties of present-day life in a seemingly crazy social system, Mr. Harris convinces his reader that teaching, preaching, and personal counseling can bring satisfying results.

The seven chapters include discussion of a multitude of subjects relevant to adolescent experience and development among which the following are typical:

Human Nature has a history; Four Wishes and What They Mean; The Skepticism of Youth; Strife between the Generations; The Uncertainties of Youth; God and the Human Life.

A. GRAHAM BALDWIN

*Phillips Academy
Andover, Mass.*

The Bible

Hebrew Union College Annual, Volume XV. Cincinnati, 1940. 614 pages. \$3.00.

As in former years, this annual publication offers to scholars a selection of learned monographs covering a wide field of Biblical and Jewish investigation. Particular attention will be given here to those dealing with the Old Testament.

Professor Sheldon H. Blank, in his *Studies in Deutero-Isaiah* discusses with lucidity and learning some of the basic problems raised by Is. 40-55. Deutero-Isaiah identifies Jehovah, the God of Israel, with God *par excellence*, and proves this monotheistic conclusion by showing that the heathen gods—mere idols—are unable to predict the future, whereas Jehovah has been able to predict coming events because his word accomplishes his will (Is. 55:11, cf. 40:8). Through the prophets, Israel has known the divine word and is therefore God's witness (44:8), despite its blindness and dumbness (42:19). Indeed Israel "as the people of the prophets . . . is, for Deutero-Isaiah, the embodiment of prophecy" (p. 20), the Servant of the Lord. In portraying the suffering Servant, Deutero-Isaiah chose the tragic figure of Jeremiah as his model, although in 53:8ff "he no longer has in mind any single prophet, but thinks in terms of the symbolized nation" (p. 29); thus he "laid down a program of action for Israel *redivivus*" (p. 32). These conclusions, on the whole, are quite plausible. One could

however raise objections to some matters of detail: does Deutero-Isaiah's acquaintance with Jeremiah's book really "lend support to the argument that Deutero-Isaiah resided in Palestine" (p. 29, note 55)?

In the third of his *Amos Studies* (pp. 59-311), President Julian Morgenstern investigates "The Historical Antecedents of Amos' prophecy." In doing so, he has incidentally penned a valuable history of Israel and Judah (giving particular attention to sociological trends, cultural changes, and religious movements) from David to Amos (c.1000-750 B.C.). Like everything from Dr. Morgenstern's pen, this well written monograph is extremely suggestive and informing—even to those who, like the reviewer, perversely hold different views on some points. Aside from basic disagreement in the evaluation and dating of the "Kenite Code" discovered by Dr. Morgenstern in Ex. 34:14-16 and regarded by him as the manifesto of Asa's reformation in 899 B.C. (pp. 78 and 121-134), the reviewer hesitates to attribute to prophets living before Micaiah ben Imlah and Elijah the outstanding political rôle, both in Israel and in Judah, ascribed to them in this monograph. With the exception of Nathan (in II Sam. 12), who may not have been a prophet in the technical sense (unless we accept II Sam. 7 as genuine history), the prophets earlier than the reign of Ahab mentioned in Kings and Chron. are either legendary figures or (like Samuel) historical characters erroneously considered prophets by later generations. Before Isaiah, there do not seem to have been in Judah any real prophets, deserving to have their name and deeds perpetuated. While Morgenstern regards Micaiah (I Kings 22:2-28) as a "professional prophet of the old type" (p. 195) appearing relatively late in a long line of earlier divining prophets, the reviewer agrees instead with critics who see in him the first indisputable example of a new type of prophet.

Professor Julius Lewy supplements his article "*Habirû* and Hebrews" in Vol. XIV of this Annual by presenting new parallels between the laws on slavery in Ex. 21 and the *Habirû* records from Nuzi (Kirkuk) recently published by Dr. E. R. Lacheman. Samuel Krauss likewise supplements the preceding volume of the Annual, by presenting a detailed criticism of Dr. I. Eitan's notes (published there on pp. 18-22) on Dan. 8:5ff. Professor H. H. Rowley (*Jewish Proselyte Baptism*), after a careful examination of the evidence, concludes that John the Baptist adopted the Jewish rite of baptism for proselytes, but ascribed to it a new meaning.

The other monographs in the book deal with topics of medieval Judaism, about which the reviewer is (alas!) inadequately informed. Eric Werner compares Catholic and Jewish musical punctuation. J. S. Lauterbach discusses the origin and development of two Sabbath ceremonies, namely the provision of fragrant plants and aromatic herbs (notably myrtle) at the evening meals on Friday and Saturday, as a substitute for incense or the smoke of spices on other days. B. J. Bamberger regards *Pesikta Rabbati* 34-37 as a Messianic document of the seventh century of our era. Franz Rosenthal analyses a Judeo-Arabic work, "The Guide to the Correct Practice of the Way of Piety," preserved in a Bodleian manuscript, and shows that it discloses Sufic influence. Henry Englander shows that R. Jacob ben Meir Tam (1100-1171) was not aware, as usually claimed, of the triliteral root of Hebrew weak verbs. Jacob Mann edits Genizah fragments of a commentary on the Pentateuch disclosing the influence of Rashi, R. Tobias ben Eliezer, and occasionally of Ibn Ezra. Franz Landsberger makes a fresh study of the work of Meir Jaffe, the copyist and illuminator of a fifteenth century manuscript of the Haggadah in Cincinnati. The volume closes with two monographs in

Hebrew: Louis Ginzberg publishes his notes and comments on medieval songs of Italian and Spanish Jews, edited by Simon Bernstein; Isaiah Sonne offers valuable textual criticism of the two critical editions of Rashi's commentary on the Pentateuch published by A. Berliner (Berlin, 1866; Frankfurt a.M., 1905).

ROBERT H. PFEIFFER

Harvard University

The King James Version of the English Bible. An Account of the Development and Sources of the English Bible of 1611 with Special Reference to the Hebrew Tradition. By DAVID DAICHES. Chicago, The University of Chicago Press, 1941. vii + 228 pages. \$2.50.

Another book on the translation of the English Bible, but different; and as the sub-title indicates, with a special mission and contribution to relate it to the method of the translators in the use of the Hebrew text and its interpretation.

The book aims at two objectives. The first is an accurate and succinct account of the translation of the English Bible from Tindale to the King James Version, 1523-1611. This is well traversed ground. It is characterized by first-hand and ample documentation not found in popular treatments of the subject.

The second objective is to throw some light on the sources, equipment, and methods of the translators in their use of the Old Testament original text and its Jewish interpreters. This however is but very partially attempted for it is confined only to Isaiah I-16. Nevertheless it is an enlightening and interesting contribution. It is enhanced by a thoroughgoing history of the study of the original languages of the Bible, particularly of Hebrew, in Europe, beginning with Jerome. It also surveys each of the translators of the Authorized Version from the point of view of his knowledge of Hebrew. Each of the preceding Versions is estimated according to its accuracy in re-

producing the original, with the Geneva Bible receiving the best mark.

The comparisons and collation of the section of Isaiah is based on a wide range of data, including all the English versions up to and including the Authorized Version, the Hebrew, the Vulgate, Septuagint, Targum, the commentary of David Kimchi, and other texts.

The book is a scholarly piece of work; and commendable for the fresh light it brings on the story of our English Bible and for the incitement it may bring to study the original languages of the Bible.

ISMAR J. PERITZ

An Exegetical Grammar of the Greek New Testament. By WILLIAM DOUGLAS CHAMBERLAIN. New York: The Macmillan Company, 1941. Xxi + 233 pages. \$4.00.

This book is the third grammar inspired by and partially based on A. T. Robertson's monumental "Grammar of the Greek New Testament in the Light of Historical Research" (New York, 1914, frequently revised), the other two being "A Manual Grammar of the Greek New Testament" by H. E. Dana and J. R. Mantey (New York, 1927), and "A New Short Grammar of the Greek New Testament" by A. T. Robertson and W. H. Davis (New York, 1931). Its peculiar virtue is that it offers the seminary student or the scholarly pastor an opportunity to train himself in the rigorous discipline of New Testament interpretation according to the principles of Greek grammar historically understood and minutely analyzed. It is certainly not meant for the beginner, but its method of presentation is in the main clear enough and so well illustrated with examples that anyone working through it conscientiously will find his comprehension greatly enriched. Of course, Dr. Chamberlain has not limited himself to Robertson's large grammar, but has made liberal use of other authorities.

After a brief, but sound, discussion of the nature of exegesis in Part I, the author

moves to a discussion of suffixes and prefixes which is aptly termed "Building a Greek Vocabulary." Part III is entitled "The Parts of Speech and their Function." Part IV deals with clauses, and Part V with sentences. Part VI is a list of principal parts of important verbs, and the volume ends with an index of the many scripture passages cited.

The usefulness of the book can be increased by the elimination of certain defects in subsequent printings. First, the publishers must be chided for not using the clear and familiar Porson Greek type. Capitals of varying size in footnote one, p. 163, are a jarring note, and the digammas printed as Latin capital "F" on p. 11 are passing strange. There are few mistakes in the Greek, but *pragma* has the wrong accent (p. 12), and so does *idios* (p. 52), while *hupozōnnumi* (p. 147) has omicron for omega, *mēn* in the first line of p. 161 has epsilon for eta, and *prosenenkē* (p. 82) lacks the iota subscript. The little German used is not above reproach; see "des Neue Testaments," p. 2, and "Welhausen," p. 212. An explanation that "Aktionsart" is the German for "kind of action" would be in place on p. 69.

Most American scholars now prefer "Indo-European" to "Indo-Germanic;" the author follows Robertson in using the latter on p. 22, but uses the former on p. 204. Such terms as "anarthrous" (p. 56) and "anacolouthon" (p. 155) are technical and difficult; they need the same kind of explanation as that given "asyndeton" (p. 154).

The exegesis in the book will appeal to most students as sound; occasionally attention might be drawn to other possibilities. Following Robertson, the author holds (p. 48) that *heteros* and *allos* are differentiated in Gal. 1:6, while Blass-Debrunner, 306, 4, believe that they are identical in meaning. The translations given for the illustrative passages often seem too archaic.

Robertson's English is frequently awkward and gangling, and Dr. Chamberlain

has not wholly avoided the same reproach. Robertson's sentence quoted (with wrong punctuation) at the bottom of p. 150 may serve as an example: "Like *de*, the thing introduced by *alla* is something new; but not essentially in contrast." To this may be compared the author's own sentence (p. 155), "Anacoloutha are produced by the mind of the writer or speaker taking a different direction from that at the beginning of the sentence;" compare also the awkward "then" clauses on p. 29.

Despite these and other defects, the book deserves a wide circulation. It has been called a "teacher's grammar," and it well deserves that title.

F. W. GINGRICH

Albright College

Eight American Praxapostoloi. By KENNETH W. CLARK. Chicago: The University of Chicago Press, 1941. 204 pages, eight plates. \$2.00.

Dr. Clark, who is already well known to New Testament scholarship through his "Descriptive Catalogue of Greek New Testament Manuscripts in America" (Chicago, 1937), here presents a full description and collation of eight manuscripts of the twelfth to fourteenth centuries containing the Acts and the letters of Paul (including Hebrews), technically known as Praxapostoloi. Only one of them, Gregory 876, was available in published form heretofore, and it is presented here with corrections by its original collator and publisher, Prof. H. A. Sanders.

The textual importance of this publication lies in the fact that the text of the praxapostoloi has attracted much less attention than that of the four gospels, and that four of the manuscripts show an important textual relationship. The most important of these is Gregory-Dobschütz 2412, the Ira Maurice Price Praxapostolos at the University of Chicago, which now appears to be the oldest member of a family for-

merly designated as that of codex 614. The collation of codex 2412 was made by Prof. D. W. Riddle. Except for this one and that of codex 876, all the other collations were made by Dr. Clark.

Codex 1022 is interesting for its 21 miniatures. The eight plates, excerpted with some revision from Dr. Clark's "Descriptive Catalogue," illustrate sample pages from the manuscripts in question. The collation is presented in composite form. The book is published by the planograph process, and has been prepared with great skill and care.

F. W. GINGRICH

Albright College

The Sermon on the Mount. By MARTIN DIBELIUS. New York: Charles Scribner's Sons, 1940. vi + 147 pages. \$1.50.

This small volume comprising the John C. Shaffer Lectures for 1937 at the Divinity School of Yale University will be a very welcome addition to the literature on the New Testament. The scholar will rejoice that here is a really historical study from one of the greatest of modern students of the New Testament on a subject that has often been approached from other angles. The busy minister who wants to keep abreast of the newer developments in New Testament study will find here a simple non-technical presentation of form-historical method in gospel research. The teacher of undergraduates will derive satisfaction from another book of great importance written in simple untechnical language. Everybody who reads it will give thanks that no longer is the best scholarship confined to huge tomes running into hundreds of pages and groaning under burdens of detail.

A review of this book should be brief. On no account should it attempt to summarize content or conclusions and thus relieve the reader of the review from the responsibility—and in this case, satisfaction—of reading the book for himself. Slightly over a third of the book deals with problems of con-

temporary interest to every Christian today. Its author is no theorist and his diagnosis of the state of Christianity today is finely realistic. He sees present antagonism to Christianity as due to two of Christianity's great defeats: the failure to prevent war and the failure to contribute effectively to the solution of the social problem. The world has a right to point to the discrepancy between Christian ideal and Christian practice.

In the main body of the book, chapters II-VI, comprising slightly under one hundred pages we have the scholar's analysis of the Sermon on the Mount according to form-critical method. His treatment should be reassuring to those who are inclined to fear what this new method does to the figure and teaching of Jesus. The author believes in the essential authenticity of the content of the Sermon. In the mind of the first Christians it was the *summary of Jesus' teaching*. This naturally leads to the question of what Jesus taught and what was its original meaning.

Professor Dibelius compares Jesus as teacher with the Greek philosophers, the prophets and rabbis, the scribes and finally with Buddha. Jesus is the ambassador of the pure will of God. The Sermon is not an interim matter of temporary validity, even if his acceptance of the eschatological point of view is complete. It is "realized eschatology" for the healings and sayings of Jesus are *signs* of the kingdom. The protagonists of the "liberal" Jesus—if any remain—will find no comfort in this book, but neither will their opponents!

Some of the questions raised and answered in this little book are: what is the relation of this eschatological radicalism to Jewish legalism? what is the importance of the Sermon on the Mount in relation to Jesus' Messiahship? His treatment of the Sermon under the heads *before Easter* and *after Easter* is very illuminating. Before Easter the people thought that Jesus spoke as he did because he knew the pure will of

God. After Easter Christian people saw these sayings as rules of conduct because they had been spoken by the Messiah, the Christ, the Lord, the Son of God.

Eschatology provides the connection between the two halves of the New Testament, gospels and epistles. The present reviewer thinks that the author tends to overemphasize the use of Jesus' teaching by Paul, when he pictures Paul as having received Jesus' words of institution of the Lord's Supper from a collection of Jesus' sayings. At times Paul speaks of "a word of the Lord" and means thereby a direct revelation. When he receives tradition as in 1 Cor. 15:3-11 he states it as such. Again, in discussing the different attitudes of Jesus and of Paul relative to the Roman Empire he sees Paul's appreciation of the Empire as given in Romans 13 due to the protection of the state in his many conflicts with the Jews. But Paul himself says in another connection that he had been beaten three times by the Romans (2 Cor. 11:25)!

How can modern Christians be obedient to the Sermon on the Mount? For many of us this is not an academic question. The final chapter gives a neat summary of church history with respect to the secularization of the church. He singles out Kierkegaard, Tolstoi, and Dostoievsky as examples of appreciation of the radicalism of the gospel. If we remember the eschatological background of the Sermon we shall not be tempted to hand down ready-made decisions on the subjects it treats. The Sermon on the Mount is the will of God. There are three quotations that are of special significance to the reviewer: "We must stand for and uphold this will of God if we believe in Christ as the Saviour." "The Sermon on the Mount demands that Christians should live on their own responsibility before God." "We are not able to *perform* it in its full scope, but we are able to be *transformed* by it."

MARY E. ANDREWS

Goucher College

THE BIBLE SPEAKS TO OUR GENERATION

By **FRANK GLENN LANKARD**

Dean of Brothers College, Drew University, Madison, N. J.

"It seems to me to be an excellent treatment, original in method and adapted to a number of uses. It might be used for college classes in Church Schools, for informal groups, and for private reading and study. Ministers will find suggestions for literally hundreds of sermons. No matter how familiar or unfamiliar a reader may be with the Bible, this book should help him. I am really enthusiastic about it . . . a splendid book."—PROFESSOR EDGAR S. BRIGHTMAN, *Boston University*.

\$2.00



OXFORD UNIVERSITY PRESS

114 FIFTH AVENUE, NEW YORK



The Bible Speaks To Our Generation. By FRANK GLENN LANKARD. New York: Oxford University Press, 1941. 201 pages. \$2.00.

Dean Lankard has written a book about the Bible which is different.

For about a generation those of us who teach and write about the Bible have been insisting that our method be scholarly and our results historically accurate. The prerequisite to this was a mental objectivity which studied the Bible "like any other book." But this very objectivity tended to undercut the very motives for studying the Bible at all. While great gains have been achieved by this method it has been increasingly questionable whether the historical approach and emphasis should be the primary one in introducing students or adult groups to the Bible. One of the ablest scholars in the field of Biblical studies told me a story recently which illustrates the point. He had been asked to substitute for a colleague who was called away from the campus. The lecture which he found himself called upon to give dealt with the destination of the Epistle to the Romans. He labored manfully with the problems of the variant readings of the salutation, the longer and the shorter recensions, the destination of Chapter XVI and other related questions. As the lecture drew to a labored, but he felt, successful conclusion, a student raised his hand. "Professor" he said, "is any of this important?" Taught simply as history and literature our students might well wonder whether the Bible is as important as they had been led to think it was.

Dean Lankard's book deals squarely with this dilemma. It is addressed primarily to this problem, Is the Bible so important a book? Introductory chapters deal with the question whether an ancient book can teach anything to a modern world, with the literary beauty of the Bible, and with the historical development of the Bible. The central chapters are concerned with its vital

religious convictions. There are chapters under such suggestive titles as "Ethics and Morals Do Not Stand Alone," "The Supreme Loyalty in Life," "The Power to Overcome," "Jesus Challenges Us in Our Living" and a number of others. At the close of each chapter additional readings are suggested, and there is usually a list of significant questions and topics for discussion.

The book is attractive in format and printing. It should serve excellently as a text for discussion groups and classes, and for personal reading. It is more than a symptom of a wider approach to the Bible; it is also an accomplishment in this direction.

HARVIE BRANSCOMB

Duke University

Christ

Jesus Christ the Same. The Shaffer Lectures for 1940 in the Divinity School of Yale University. By JAMES MOFFATT. New York and Nashville: Abingdon-Cokesbury Press, 1940. 223 pages. \$2.00.

What think ye of Christ? is an ever recurring question and never asked more intently than at the present. Each age brings its own answer and what the answer is in our age that inclines to "criticizing criticism as well as tradition" lies before us. The quotation may be taken as the keynote to the author's approach: it is a critique of the doctrine of the Person of Christ of both tradition and liberalism in the light of modern research.

When tradition and liberalism are subjected to criticism evidence is found, the author holds, for the divine humanity of Jesus Christ in historical perspective; that the historical Jesus whom his immediate followers worshipped as Lord was not the creation of a syncretistic movement in the first Christian century but originated in his living personality; that in a deep sense Jesus Christ is the same for us as he has

ever been for our predecessors, little as we may be able to use some of their precise language about him; and that thus understood Jesus Christ The Same embodies "the faith once for all delivered to the saints."

Both tradition and liberalism have disturbed the sublime New Testament balance of the human-divine personality of Jesus. It was done by tradition, which receives relatively lighter treatment, by depressing his humanity and over-stressing his divinity. The Church came but slowly and then only recently to see, as the New Testament does, the historical Jesus as revealed in his earthly life, human and divine. This accounts for the failure of the attempt to have inserted in the Nicene Creed such statements as "who lived his life among men" or "lived a holy life according to the laws of God his Father." The cradle and the cross were the only vital moments while his earthly life was mostly ignored. Those who are acquainted with the marvelous growth of the "Life of Jesus" literature are well aware of change which has taken place in the emphasis upon the earthly life of Jesus. The problem of the divine-human personality of Jesus has been bequeathed to us who object to a dual personality and an unnatural blending of the human and divine, to express the truth in more adequate psychological terms. "But the Church is vital as it recognizes the incarnation in both revelations, of God and of man, through the Jesus of history."

Moffatt's criticism of criticism is still more vigorous and sustained. He takes full occasion to combat the dangerous tendencies that strike at the root of the historical Jesus as represented by Loisy and Guignebert (*religionsgeschichtlich*) and Bultmann and Dibelius (*formgeschichtlich*). Both find "eyewitnesses" "obnoxious." "The inquirer", he writes, "is informed that there was next to nothing memorable in the Galilean's career, his immediate adherents played no great role in the growth of a religion with which neither he nor they had any

direct personal connection. Four-fifths of the contents of the Gospels are imaginative embodiments of the later community's creed; any memories of what Jesus did or said are based on vague traditions, which, as a rule, neither require nor suggest the evidence of eyewitnesses."

The constructive element, which by far overbalances, consists in a series of fresh expositions which illustrate the New Testament view of Jesus' human-divine personality, felt already among his earliest followers and perpetuated in the faith of the Church. Among phases discussed is the "prayer-life" of Jesus; his authoritative teaching ministry; Jesus as a "pattern"; the incarnation; the colloquial use of Jesus as a personal name, with a fine bit of textual criticism; and the Canon of the New Testament as an aid to unity of belief. A notable contribution appears in the author's acknowledgment of differences among New Testament writers in their interpretation of Jesus. They sing in harmony but not in unison. Modern research welcomes disagreements and pursues no longer the futile attempt to force a square peg into a round hole. It recognizes that different people may use different modes of interpretation in order to express a common connection and also they may use the same or similar terms for very different objects. But variety of interpretations is as unmistakable as the fact that they are elicited by the one personality of Jesus. Moffatt notes with favor that modern research has drawn the four Gospels together by a recognition that there is more historical tradition in the Fourth than used to be imagined; and that it is not even certain that this Gospel was the fourth in order of composition, but may well have been composed about the same time as Luke's in the last decade of the first century.

The treatment comes to a climax with an exposition of the Church's attitude of exalted worship of Jesus as ever the same or as we moderns put it by saying that Jesus is final and eternal.

ISMAR J. PERITZ

The Social Gospel

The Rise Of The Social Gospel, 1865-1915.

By CHARLES HOWARD HOPKINS. New Haven: Yale University Press, 1940. 352 pages. \$3.00.

Dr. Hopkins has written most interestingly of a special phase of modern church history. It is thoroughly documented and authoritative and makes enough reference to the changing social order to give it the perspective without which it would be like a star shining in the darkness, showing only itself. Even then one should read it as an addendum to that larger phase of modern church history which deals with the conventional and ecclesiastical, else it assumes a larger part in his mind than it has in modern church history; for with all the contribution made by the apostles of a social gospel and those of Christian unity the great body of church history over this period has been concerned with the routines of denominational life.

Dr. Hopkins divides the period he covers into four phases. The first is that from 1865 to 1880, which he labels "The Birth of Social Christianity" in American church life. It was in this period that the mighty Washington Gladden began his historic ministry, influenced by such men as Horace Bushnell, and such English apostles of the social application of the gospel as Seely of *Ecce Homo* and Maurice whose book on the *Kingdom of God* marked a turn in scriptural interpretation. In England the miseries of the workers in an industry developing under the theories of laissez faire brought the powerful pens of John Ruskin and others to the battle for a social expression of Christian morality and begat that whole volume of protest embodied in Dickens' novels and in such studies as Thorold Rogers' *Six Centuries of Work and Wages*. Many other names graced this pioneer period but Gladden's shines with the brightest luster and was not dimmed at the end of fifty years. He was

a good churchman but acknowledged at the end that his earlier books were immature and had become outmoded by the changing times.

The second phase covers the decade from 1880 to 1890, in which the author refers to the movement as "Youthful". He credits the influence of socialism with much of the rebirth in men's minds during this period, but also the New Theology, by the increasing prestige of the scientific method, the rapid growth of industrialism, the social problems brought by the rapid growth of the cities with decreasing opportunity for individual initiative, the growth of city tenements, and the rise of the labor movement. During this period Charles Loring Brace wrote *Gesta Christi*, Richard T. Ely protested the old Laissez Faire economics, Henry George wrote his immortal *Progress and Poverty*, and Lyman Abbott, Gladden, John Bascom and a host of others pled for an application of the ethical power of religion to social problems. The immaturity, which Gladden confessed, ripened into a factual, sociological consideration of the social situation as well as an ideological interpretation of the gospel and the prophets.

In the third period, the decade from 1890 to 1900, the author finds the movement "Coming of Age". Colleges were installing chairs in sociology, Peabody and Mathews wrote their epoch making texts on Christian ethics and the social question, Josiah Strong's *Our Country* became a best seller and Charles Sheldon's *In His Steps* was read by millions. During this period the rising star of Walter Rauschenbush emerged and the meteoric career of George D. Heron crossed the religious sky. Wm. T. Stead wrote *If Christ Came To Chicago*, Wm. D. P. Bliss compiled his monumental *Encyclopedia of Social Reform*, the social settlement movement came of age, institutional churches sprang up in crowded city quarters, making an effort to supply some sort of program for the crowded masses that would replace the good things

of social life denied by crowded cities. The historic names of Graham Taylor and Jane Addams emerged, Dr. Charles Parkhurst shocked and aroused the conscience of both political and religious America by his crusade against civic corruption, the growth of gigantic fortunes brought the spectroscopy of ethical analysis to the question of how they were obtained and the coining of Gladden's famous protest against receiving "tainted money" for church purposes. Savants like Benjamin Andrews and John Commons turned their fact-finding minds to the questions of wealth and poverty and the inequitable division of the profits of common toil and enterprise. Lester F. Ward turned the whole course of sociological thinking from the individualism of the great Herbert Spencer to the more scientific considerations of culture, evolution and social psychology.

The fourth period, from 1900 to 1915, the author puts under the heading "The Social Gospel Comes of Age". Here the brilliant star of Walter Rauschenbush fills the sky. His *Christianity and the Social Crisis*, written in two summer vacations but gestated through years of work for the poor in New York City and by the maturing of scholarship in the class room, was epoch making—a contribution to church history, a critique of historical church Christianity, a review of Christian theology and an interpretation of the teachings of Jesus without a peer. Social service became a recognized part of the church program, several denominations set up departments in it, many students for the ministry turned to sociology and social service because of the slowness of churches in developing social welfare activities, the labor movement came into its own but largely deserted the church because its control was so largely in the hands of those who could pay its bills and the apostles of the social gospel tended strongly to become critics of Marxianism because of its materialistic nature. During this period the Federal Council of Churches was organized

and the author gives much credit to the social gospel movement for its organization. The epoch making "Social Creed of the Churches" was adopted by both the Federal Council and its constituent bodies. One who tried to gather all the books written from the standpoint of Christian social ethics during this period would have found himself with a large library of volumes, good, indifferent and apologetically bad.

We hope Dr. Hopkins will now write a volume covering the same field from 1915 to 1940 and trace courageously the absorbing of denominational social welfare departments into the conventional denominational machinery, the part the churches played in the making of war and peace, the deepening cleavage between labor and the churches, the attitude of the ministry toward the recent social security programs, the fate of the movement toward the establishment of chairs in social ethics and an evaluation of the Gospel of the Kingdom movement in recent church programs, in pulpits and denominational convocations. His history is heartening to apostles of the social gospel if they do not read too much of the whole body of church history covering the same period, and it is heartening anyhow to those who have the patience history demands and believe in the law of the leaven.

ALVA W. TAYLOR

Nashville, Tenn.

The Social Gospel Re-examined. By F. ERNEST JOHNSON. New York: Harper & Brothers, 1940. 261 pages. \$2.

This little book comprises the Rauschenbush Lectures for 1939. In a sense, all lectures on this Foundation are re-examinations of the social gospel. Professor Johnson's contribution succeeds in conforming to the title without succumbing to any temptation to reconstruction, revision or reinterpretation.

The argument of the lectures stems, on the one hand, from the tendency of apostles of the social gospel to be non-theological, secular, and even involuntarily non-Christian; and, on the other hand, from the growing interest of social liberals among the clergy in the neo-theology which may be the means of reorienting their ethics to a Christian base and Christian motivations. "The task of deriving ethical mandates directly and irresistibly from Christian assumptions about man's relation to God, about sin and redemption, about love and sacrifice, about the Church, and implementing these mandates in the corporate life of a Christian community—this task we have not done in an effective way" [p. 91]. It is a task involving the recognition not only of social change and hence of the need for adaptive policies, but also that "there is no system of theology, no system of philosophy, that is 'true no matter what.'" [p. 34].

The author's theology should seem reasonable to most fundamentalists and appeal to practically all liberals; his sociology is thoroughly scientific, with emphasis on the dynamic and operational rather than the static and conceptual. He gets down to cases especially in the last three chapters on secular culture, war, and democracy. In the first of these he dwells at deserved length on the problem of religious education, which he says should and can be conducted in the public schools to the end of desecularizing our minds and recovering the common religious heritage. This discussion is the best part of a good book (appropriately of a Teachers College professor!) and is so well presented that the reviewer limits himself to an attempt to lure readers to it, without attempting a summary of the argument. All the lectures merit careful reading and this one alone more than justifies the volume. The index is rather inadequate, and footnote references should include publication dates.

DONALD E. WEBSTER

Beloit College

Biography and Fiction

Good Christian Men. By H. MARTIN P. DAVIDSON. New York: Charles Scribner's Sons, 1940. x + 260 pages. \$2.00.

"What the soul is in the body, this the Christians are in the world. . . . Christians hold the world together." These words from the second century epistle to Diognetus, placed by Mr. Davidson at the head of the last chapter of this excellent book, seem to this reviewer an admirable statement of its great theme. Its sixteen brief chapters demonstrate it, clearly, dramatically, convincingly, as the course of the swift stream of Christian living is traced from Paul and Athanasius to Kagawa and Schweitzer with all its diversity, intensity, and power. Such a survey as this is peculiarly timely for it reminds the reader in this present crisis of the dynamic nature of our Christian experience in earlier crises of its history, and inspires him to be worthy of the great tradition in which he stands.

As the title of the book suggests, there are contained within it brief biographies of some of the greatest leaders of Christian thought and practice. Some of these heroes and saints are treated at greater length than others. Whole chapters are given to Paul of Tarsus, St. Benedict of Nursia, St. Augustine, John Wesley, and others. These men appear vigorous and creative in the midst of the problems and perplexities of their times. In other chapters, attention is focused upon a great figure, such as Ignatius Loyola, for example; but his contemporaries, other reformers too little known outside their own Church, such as Francisco Xavier, St. Francis de Sales, and St. Vincent de Paul, receive brief notice also. On the whole, the chapters devoted to the early church or the middle ages are more convincing and stirring than those dealing with modern times. Four persons are selected to represent the nineteenth century: Lord



A new book by the author of "Social Salvation"

Christian Realism

by John C. Bennett

Christianity as a social religion that touches life at every point, a religion that can, in practical application, rebuild society, is the subject of this book. "He combines religious vision with hard-headed recognition of contemporary fact." *Religious Book Club Bulletin.* \$2.00

Personalities of the Old Testament

by Fleming James

"... he lifts the great personalities . . . out of the mass of writings of the Old Testament and presents them to us as human beings fashioned out of their environment and made great by their religion. . . . Fine material for sermons, prayer-meeting talks, Bible study classes and personal devotion study."—*Walter R. Cremons, The Christian Century.* \$3.00

The Search for the Real Jesus

by Chester C. McCown

An important study of the varying interpretations of the life of Jesus at different periods in history. \$2.50

A Religious Book Club Selection

Good Christian Men by H. Martin P. Davidson

"... A valiant effort to make graphic and appealing the story of the Christian Church by centering it around some of its more dramatic and colorful leaders. He has taken a subject often considered a field of dry bones and made it an arena of high adventure."—*Christian Century.* \$2.00

CHARLES SCRIBNER'S SONS • NEW YORK

Shaftesbury, David Livingstone, John Henry Newman, and Jane Addams. The lack of vitality in these portraits is, no doubt, the result of the brevity which is necessary if the biographical data are to be condensed to so limited a space. This lack is even more apparent in the final chapter. There such modern prophets as Kagawa, Schweitzer, Grenfell, and Bishop Brent receive only a brief biographical note, a single paragraph in length. The effectiveness of this last chapter, the climax of the book, (and it is an effective climax,) depends not so much upon its own content as upon the cumulative power of the preceding fifteen.

Not every chapter of the book is primarily biographical. One of the most valuable contributions is to be found in those summary chapters which present the variety of thought and activity in Christian living over the course of a century or two. Any one who has ever attempted to supply such

a background for young people will readily appreciate the scholarship, discernment and skill of these chapters.

It may be a captious criticism to point out what seem some singular omissions. As in the case of the compiler of a poetic anthology, so this book gives a strong narrative of the course of the church through the centuries, and by the stress it lays upon the lives of individuals, emphasizes for our own youth the challenge to Christian living.

KATHARINE HAZELTINE PATON

The Baldwin School

Bryn Mawr, Pa.

American Mirror. Social, Ethical, and Religious Aspects of American Literature 1930-1940. By HALFORD E. LUCOCK. New York: The Macmillan Company, 1940. 300 pages. \$2.50.

Professor Luccock here does for the lit-

erature of the decade 1930 to 1940 what his earlier volume did for the twenties. He surveys the poetry, drama, and prose fiction of the period of the Great Depression in an attempt to find its social, ethical, and religious implications, and to analyze the American mind it mirrors. His discussion is founded upon the belief that literature reflects with a fair degree of accuracy the spiritual ideals of an age and is an outgrowth of them. The book should be required reading for all those who wish to understand more clearly the forceful impact of religious faith, broadly interpreted, upon art, and for those who are interested in the directions of contemporary thought. The literary output of the thirties, the author finds, reflects the disillusionment of the lean years following the collapse of 1929, and the subsequent search for new ideals to replace the old. The spectacle of breadlines and strikes, when the "merry-go-round broke down," led artists to a reexamination of the spiritual values which buttressed the structure of our social and economic life. The escapism and the "waste-land" literature of the twenties gave way to a greater consciousness on the part of the artist of his social responsibility to humanity. Through an analysis of the literature of the decade, Professor Luccock finds that it exhibits, implicitly rather than explicitly, a greater preoccupation with basic social, religious, and ethical problems than the casual reader realizes. An aroused sense of injustice and inhumanity, a new feeling of the brotherhood of man, an attack on the inadequacy of formalism and empty orthodoxy, an earnest attempt to find a spiritual substitute for a faith dethroned by war, science, economics, and skepticism—these are all marks of the literature of the years immediately behind us, and signs of an increased artistic interest in issues of religious significance.

This study is an excellent example of what can be accomplished when the relationships which exist between religion and

literature are properly and fully perceived. The spiritual and ethical personality of an age is nearly always embodied in its literature, as the author points out in his preface, and there are few better expositors of what people are thinking and believing than their reading. This gives rise to another question which might have been treated at greater length. If these religious issues conditioned the subject matter of literature, and are reflected in it, have they not also conditioned as well the actual literary theory and practice of literary art during the period under discussion? Perhaps the sudden coming-to-grips with social and economic problems which characterized the thirties had an effect upon the concrete expression of its literature. The dadaistic cult of unintelligibility, the lack of sensitivity to form and structure, and the infatuation with the buried inner world of the Freudian subconscious which were part and parcel of the post-war literary inflation have nearly disappeared today. No doubt this is a result of the emergence of a less individualistic and self-conscious theory of art, paralleling the same tendency to treat of more significant and broader human issues that Professor Luccock finds in the temper and content of the literature of the decade. On the whole, this is a sound piece of work; brilliant writing makes it enjoyable reading, and solid judgment makes it good literary criticism.

RUSSEL B. NYE

Michigan State College

Christian Education

Can Religious Education Be Christian? By HARRISON S. ELLIOTT. New York: The Macmillan Company, 1940. 338 pages. \$2.50.

The modern movement of religious education has been concerned with "the interrelation of education and religion in all areas and at all age levels . . . with special attention . . . being given to the program for

adults." . . . "Religious education represents an educational emphasis and approach in the entire program of the church," says Dr. Elliott. Though such an approach would appear to be in harmony with progress in other aspects of life, the efforts to apply modern psychology and social knowledge to the work of the church has resulted in basic conflicts. Doctor Elliott faces the elements in these conflicts honestly and with scholarly insight. He carefully reviews the background and viewpoints of those who defend and urge authoritarianism. His broad analysis of this conflict is based upon a scholarly study of New Testament criticism, history and philosophy of education, and the intricacies of psychology. Dr. Elliott displays remarkable insight and knowledge of this comprehensive field. His integrated view of education with religion as well as history reveals the deficiencies and weaknesses in the criticisms brought against "progressive" education in religion. He deals with the controversy in the fairest and most courteous manner while using evidence from many areas of life to show the contrast between different ways of dealing with human intelligence. There is inference as well as data which reveals that some of the conflict between the authoritarian group and modern religious education may be due to the fact that so many ministers and theologians have been educated along lines of the history of the church without thorough knowledge of the contributions of psychology, sociology, and education to the understanding and interpretation of the Christian religion and religious experience in the lives of the people in the present age. Because the historical studies and the scientific studies have not been integrated sufficiently, the tendency has grown to emphasize the lack of pertinence of scientific, social, political, and educational movements to the development of Christian faith and experience.

Doctor Elliott patiently and carefully reveals that "learning in and through experi-

ence" is the way mankind has found out everything which is known and has made whatever progress has been attained. Religion is no exception to this dependence upon learning through experience. This is revealed in the record of the Hebrew-Christian development from primitive ideas of God and of religion to the nobler ideas of the later prophets and of Jesus. "Commencing with the primitive efforts to propitiate the forces which seemed to threaten his life, worship has grown to the level of reverent recognition of the degree to which all man is and may become dependent upon the given resources of life. . . . It may be said that God is an educator, for it is in and through an educational process that religion has developed in the race. It is only through such a process that God becomes known or that an experience of God is achieved. . . . The development of the Christian life is dependent upon this same experience process. . . . The organization of religious education around the life situations of children, young people, and adults is therefore more than a pedagogical device for motivating subject matter. . . . Since learning takes place in and through experience, a significant educational process must be related to these situations where the learning is taking place. . . . A true educational process is denied as soon as education is made the servant of dogmatism. . . . The freedom of individuals and of groups to search for and find their own meaningful interpretations of life and destiny is important in religious education which is Christian. This liberty is in line with the spirit of the New Testament. It was a cardinal principle of the Reformation. It is true to the scientific spirit and method. It is that which gives Christian experience its vitality."

This book should become a classic in the field of religious education along with Coe's "What is Christian Education?" It should be carefully read by pastors, ministers of education, editors, all who build curricula, and

by missionaries. It is so fundamental in its scope that it is vital for all who deal seriously with religion.

EDNA M. BAXTER

Hartford Seminary Foundation

Archaeology

The Bible and Archaeology. By SIR FREDERIC KENYON. New York and London: Harper & Brothers, 1940. 310 pages. \$3.00.

"There were times when unorthodoxy was likely to lead to the stake; now it is more likely to lead to a professorship." Modern criticism, however, "no longer starts with the assumption that there are no sources at all." With such wit and wisdom Sir Frederic comes to his task of placing within reach the varied and technical data that illuminate the Bible. Fearlessly facing truth, the author yet refuses to be stampeded into extreme positions. The volume is sound, emotionally and in scholarship. Excerpts from ancient texts are well selected. The lay reader will be well introduced to Lachish ostraka, Ras Shamra, Serabit graffiti, Elephantine papyri, Hittites, Hurrians. The summarizing chapters are masterpieces of organization, showing how archaeology has affected the Old Testament—little on text, much on setting—and the New—less on setting, more on text.

Some more recent data, especially of American scholars, are lacking. The Chester Beatty papyri and a Pauline corpus would suggest reference to Goodspeed's recent volume. Bade's work at Mizpah; Glueck at Ezion-Geber; Kyle at Kiriathsepher; the A. S. O. R. in Transjordan; Dougherty's comments on the Seal and Belshazzar, and parchment writing; Sprengling's work on the alphabet; Speiser's theories would seem to be suitable in a volume aimed at comprehensive coverage of the field. However, the author does better by American scholarship than many trans-Atlantic scholars.

Questions naturally can be raised by any reader. Is it true that there is no reason to question the historical position or traditional dates assigned to the prophets? (Which tradition?) Is the Ras Shamra cuneiform the earliest alphabetical writing known? Were the Philistines a "People of the Sea" and non-Cretan? At least Breasted and Rameses III might like to comment. Were pyramid and ziggurat both miniature mountains, or was the pyramid an outgrowth of natural structural stability, or a glorified mastaba, or the possible symbol of the slanting sun rays?

Nothing is done with the Ashurbanipal library in possible relation to the development of the prophetic stratum in Genesis. Sennacherib's inscription is discussed at some length, but one wishes that a man of Sir Frederic's caliber had speculated further about the *debacle*. Sennacherib specifically states that loot was *arkia usebilamma* and ambassadors *ispura*. Everything was "sent after." Since when did Assyrians walk away from a lootable town? 2 Kgs. 18:16 significantly uses the verb *nathan* rather than *salah*. Hezekiah actually "gave" not "sent" tribute. This could well refer to an episode in 701 B.C., leaving the Sennacherib reference as a defeated monarch's garbled account, confusing two possible campaigns, 701 B.C. and ca. 690 B.C.

However, beyond the bickering of specialists stands the great company of Bible students, glad to survey the last century of archaeological evidence and achievement, with an author who believes that "the progress of archaeological research will be found to constitute a steady march in the direction of establishing the essential trustworthiness of the Bible narrative, and of greatly increasing our intelligent comprehension of it. . . ."

It is a fine supplement to Barton's reservoir of source material, *Archaeology and The Bible*.

CARL SUMNER KNOPF

The University of Southern California

BOOK NOTICES

Theology and Religion

Is God Emeritus? By SHAILER MATHEWS. New York: The Macmillan Company, 1940. x+93 pages. \$1.50.

According to Dr. Mathews, most people do not believe that God is dead, but there is a large number who seem to feel that in the world of reality God is as outmoded as Santa Claus. Great numbers of the intelligentsia, out of politeness to God, have their weddings in churches and a religious service at funerals, but for all practical purposes God has retired from the arena of active control. God, in other words, has become emeritus.

It is a well known fact that the Greeks of old relegated the great gods to far-off Olympus and came to terms with the half-gods that were near at hand. In a similar way, in our day, many people have come to feel that God has no immediate control in the affairs of men, and they have substituted half-gods—Business, Social Convention, Culture, Social Service and Nationalism—as courts of final appeal.

The author feels that we can no longer afford to have God in an emeritus relationship. We need Him desperately in these perplexing days. God is more than a product of wishful thinking, and prayer and moral conduct have a validity grounded in the very structure of the universe itself.

The volume contains an excellent chapter entitled "Jesus and God." To me, there are two sentences in the book that stand out with unusual forcefulness. "If religion is to be any more than a palliative in the midst of struggle, it must be founded in that which lies outside of history." And the second, "You cannot make social enthusiasm contagious if you feel that the world is not worth saving."

The book is a tonic for all those who feel that they struggle alone in a universe without cosmic support. The author helps us to see how our religious beliefs can become the instruments for victorious living.

FRANK GLENN LANKARD

Brothers College
Drew University

The Faith We Live. By ALBERT EDWARD DAY. Nashville: Cokesbury Press, 1940. 256 pages. \$2.00.

This is an interpretation of Christianity in terms of practical and vital experience. One reads it in the mood in which he listens to a sermon that throbs with earnestness. The sincerity of the author leads one to self-examination and almost unfits him for rendering a critical evaluation.

The book is divided into two parts. In the first part Dr. Day sets forth the ideas of God that would naturally lead one to a life of faith. He makes use of concepts gathered from the Bible, from theologians, scientists, philosophers and mystics, but one feels that approval is given to only the ideas that have stood the test of experience.

There are places where the reader is convinced of the reality of conclusions reached but is doubtful of the truth of the premises assumed and the validity of the arguments used. This is a fact which obtains in reference to many books which deal with the spiritual aspects of life. Our immediate apprehension is frequently more convincing than any logical processes.

Many of us believe with the author in the initiative taken by God in the processes of our salvation and guidance but the arguments used in presenting these truths are open to question. Are the steps of transition from animal sacrifice to the crucifixion of Jesus and eventually to "a seeking God" valid?

I have a similar reaction to his presentation of "The Sturdy God." Are his arguments from the Old Testament idea of "the wrath of God" to the concept that "God is morally discriminating" valid? His conclusion, however, is true and vital. God is not correctly interpreted by those who understand his love as "undiscriminating amiability." The present advocates of a God so weak and indifferent that he does nothing to resist the perpetrators of vile and brutal deeds need the tonic of this chapter.

"God is not a passivist. That is what the ancient concept of wrath is faultily saying. He does not hate. But he does resist. I do not see how we could worship him if that were not true."

In the second part of the book Dr. Day deals with the meaning and technique of faith. He has studied the religious methods of the Oxford Group, Psychotherapy, Divine Healing and Christian Science and clarifies and emphasizes what is best and most practical in all of these. He does this not by making superficial pickings from these systems but by testing and verifying in his own experience ideas suggested to him.

He defines faith as "an effective instrument for appropriating God." It is "a formula for bringing God, the power of God, the peace of God, into the house where we live, and into the business for which we are responsible, and into the practice of our profession and into all human relations."

The chapters on "Faith and the Deeper Self," "Faith and Health," "Faith and Money" and "Faith and Human Relations" are especially helpful. Each closes with practical suggestions or "Suggested Techniques."

The faith for human relations is the assurance that there is a larger good available, that you should consent to it and commit yourself to it by "being what God wants you to be."

The techniques for gaining the deeper self are: physical and mental relaxation, making practical affirmation and being truthful in what you affirm. The suggestions should be God centered. "God is health, God is strength, God is wisdom, God is sufficiency, God is giving me strength, God is beginning the answer to my need, God is lending me wisdom, God is at work in this broken relationship."

I have no doubt that the sympathetic reading of this book will bring spiritual guidance and an enrichment of life to a large number of people.

JOHN MASON WELLS

Hillsdale College

The Assurance of God. By PATRICK C. A. CARNEGY. London: Longmans, Green and Co., 1940. 272 pages. \$2.50.

This volume from across the Atlantic is prepared for those who would rediscover religious fundamentals. It is written especially for leaders of the typical Anglican parish which accepts responsibility for the redemption of all those "who do not refuse its ministrations."

Two major facts are recognized by the author. First, the political world trend of our day is certain to affect our religious thinking by forcing us to re-examine our basic assumptions. Second, the entire Christian Church is on the defensive and the immediate outlook is not reassuring. However, there surges through the words and sentences a faith and a hope that does honor to

institutional Christianity. Appalling dangers are recognized frankly but nowhere are they permitted to emerge as masters of our world. For, we are assured, the uncertainties of our age can be met effectively if we oppose them with the assurances of God. Thus the author is true to his title theme, which was assigned to him for this second volume in "The Teaching of the Church Series," of which Canon Roger Lloyd of Winchester is the general editor.

The author assumes a measurable degree of theological knowledge on the part of the reader. Yet the volume is not over-technical and is useful to both lay and professional leadership. An important secondary value for American readers lies in its presentation of the current state of theology in England.

High tribute is due the author and general editor for undertaking a series that recognizes at once basic theology and modern spiritual need. Best of all, the theology is not so beset with fine points as to offend non-liturgical groups or obscure the main message. The volume infuses Life and Spirit into what we vaguely call "religion."

ARTHUR S. SIEBENS

*First Presbyterian Church
Bowling Green, Ohio*

Religion Yesterday and Today. By HENRY SLOAN COFFIN. Nashville: Cokesbury Press, 1940. 183 pages. \$1.75.

If one had deliberately set out to seek an author for this volume he could have made no better selection than to have induced Henry Sloane Coffin to do it. For if there is one man in America capable of writing significantly on "Religion Yesterday and Today in a Section of American Protestant Christianity" that man is the Brown Professor of Homiletics and Pastoral Theology, and President of Union Theological Seminary in the City of New York, who, to paraphrase the title of a recent book by Sherwood Eddy, "saw God do it."

Dr. Coffin's volume reviews a half century's evolution of religious thinking. Just fifty years ago Henry Sloane Coffin was a lad of thirteen in the city of New York just awakening to the religious forces about him and beginning to gain something of their significance. Forty years ago he was ordained to the Presbyterian ministry and entered into four decades of parish ministry, preaching, and teaching in the metropolis which were to keep him ever alert to the philosophical changes of those years in which security gave way to the uncertainties of the present. These chapters trace the changing religious attitudes, prob-

lems, and needs of the past fifty years, and Dr. Coffin has an inclusive and yet incisive understanding of his era and of the one which preceded it.

There are six chapters or lectures in all—for this material was first given in lecture form at New York University and later at Emory University. Each section deals with some significant aspect of the religious scene and in each the reader is introduced to the philosophical gamut through which thinking passed from the 1890's to the present. The chapters are: (1) evolutionary science; (2) the divine immanence; (3) biblical criticism; (4) religious experience; (5) social conscience; and (6) the church.

Through the medium of this book one comes to a clearer understanding of man's spiritual adventuring. Penetratingly the author probes the underlying attitudes and views with a historian's clear perspective the changing external circumstances. The result is that the reader is well oriented for both a religious and philosophical understanding of the problems which religion faces to-day.

Professor of Bible and religion will read with especial interest the third chapter which deals with the church's struggle to adapt itself to the finding of biblical scholarship. Although the teacher may at times be handicapped in his profession, this chapter is a revealing record of the much greater handicap which the minister faces when he seeks to purvey the truth to those who feel little need for the search for truth for its own sake.

IVAN GEROULD GRIMSHAW

American International College
Springfield, Mass.

Is the Kingdom of God Realism? By E. STANLEY JONES. New York: Abingdon-Cokesbury Press, 1940. \$2.00.

There is such sincere conviction about everything Stanley Jones writes that commends his work to the discerning reader, and his latest book is no exception. That Jesus was a stark realist and that his program of the kingdom of God comprises a realistic solution to the ills of mankind, is the challenging thesis which is here ably defended.

According to Dr. Jones, a realist is one who "is not drunk with the wine of ideas which are forever apart from realization, but sober with devotion to fact and to ideas which he is realizing in fact." Taking his stand with Professor Macmurray, the author believes that we have built up around the realism of the Christian gospel a great deal of inoperative idealism which we shall

have to clear away. The realism of Jesus, he says, is "so far ahead of us in accomplishment that men think of it as idealism, but it is, nevertheless, a realism." And he proceeds to marshal from the New Testament as well as from his own experience an array of evidence to support this conviction. He puts new meaning into the word "realism," which is what he intends to do; or perhaps it would be better to say that he redeems the word from much of the misuse to which it has long been put.

What many readers will appreciate is the vast amount of data Dr. Jones has assembled from medical men and psychologists to demonstrate the reality of Jesus' analysis of human needs. *Is the Kingdom of God Realism?* will be a valuable source for ministers and laymen who want to explore seriously the possibilities of applying Jesus' teachings in a confused and troubled world.

FRANKLIN I. SHEEDER

Ursinus College

What Is Man? By ROBERT L. CALHOUN. New York: The Association Press, 1939. 76 pages. \$50.

Many people never put the question "What is Man?" to themselves, nor seek the answer from others. And yet, how can man work out his problems, personal and social, without a better comprehension of his own make-up and a better understanding of his many-sidedness? Dr. Calhoun looks at man from four points of view. He considers him first "just as a person"; "as a maker of tools, a user of languages, a dweller in living cultures that hold in a common life generations of the past and the present," making his judgments on the basis of his day by day experience. But as Dr. Calhoun says, this is not enough. "In order to get a more accurate, orderly picture of man, it is necessary to stand off a bit, and look at him as an object of study rather than as a personal associate." The book therefore is given to a study of man as the sciences, the philosophies, and the religions see him. In the seventy-six pages the author writes with his characteristic directness, simplicity, and penetration; and with the humility that marks all sound scholarship. "No one will ever know *himself* fully, so far as we can judge now. He knows himself best who has explored most fully all these roads. . . . If we share the Christian faith we shall see ourselves and all men as groping sons of God."

This brief but tremendous little book will commend itself now and for many years to individuals and groups who are searching for deeper insight into the meaning of life.

Christian Faith and Democracy. By GREGORY VLASTOS. New York: The Association Press, 1939. 77 pages. \$50.

According to the words of the author, the purpose of this book "is to face an urgent, immediate problem: the present crisis in our democratic way of life. Does our Christian faith have anything to say about the struggle that is going on about us, a life and death struggle as it is for so many of our fellows?" In answering or trying to answer such a question it is necessary to face certain problems. These can be expressed in question form: Is Christianity, indeed all religion, an illusion? Is it a hang-over of magic or is it a mature faith? Is our faith real, real enough to give us certainty, and to lead to confident action?

The author discusses such questions and in the course of his discussion considers the real relation of our faith to democracy and the real challenge of Nazism to our Christian belief. He does so with far greater insight and understanding than is usually shown by those discussing these issues. He points out clearly that the Nazis have not abandoned all religion, but have repudiated one faith for another which he characterizes as "magic stripped to fighting weight: magic unencumbered by the dogmas and symbols of discredited other-worldliness, making its appeal directly to the craving for superiority."

Dr. Vlastos devotes the last section of this powerfully stimulating and challenging book to what he entitles "Realizing our Faith." In what he writes he shows himself a spiritual descendant of the great religious prophets.

A. GRAHAM BALDWIN

*Phillips Academy,
Andover, Mass.*

Philosophy and Psychology

The Four Pillars of Democracy. By EDGAR J. GOODSPEED. New York: Harper and Brothers, 1940. 148 pages. \$1.75.

The Four Pillars of Democracy are described in this book as faith in Science, Humanism, Society, and Religion. After an introductory discussion of the place of faith in general in our modern world, a chapter is devoted to each of these four constructive forces in human life, and at the end a synthesis is given in which the main point is the large degree of interpenetration among these four faiths.

Dr. Goodspeed exhibits in his treatment a richness of knowledge and a maturity of judg-

ment which one would expect in so fine a scholar. His New Testament studies have always been pursued with a view to the wider implications of his subject. It is not surprising, therefore, when he steps outside of his special field and reflects upon the meaning of life which a man of culture should find in our modern world. The good life, he avers, is the democratic way of life, which is undergirded by advancing knowledge in every area in which man has employed his mind.

The Faith of Science he describes as the first pillar because single-minded devotion to truth produces the best moral qualities in man, patience, unselfishness, humility, courage, and integrity. The results of science have potentialities for both good and evil, and due weight is given to its destructive uses, as in modern warfare. That is not the fault of science, however, which pursues its goal with a splendid indifference to any possible results. The impersonality of its method is necessary if it is to fulfil its function of truth-finding, and so we must turn to another aspiration of man which seeks human values.

This is the Faith of Humanism. Man is its concern, and all sides of his cultural life fall within its scope. Dangerous tendencies in our time are noted; the fallacy of concluding from the equality of all men before the law that all are equal in taste and refinement; vulgarity masquerading as realism in art and literature; the mucker pose which peoples the world with hypocrites, liars, cheats, and scoundrels, and sets us to wondering how such modest attainments as the world has made were ever possible. Humanism decries all this neo-barbarism. On page 81 a creed of Humanism is succinctly set forth to conclude the chapter.

The Faith of Society is the third pillar. This has to do with the less esthetic aspects of life, man's commerce, agriculture, industry, and social organization. There is much that is wise and true here as everywhere in the book, but on the whole it is the least satisfactory of the discussions. Knowing how resourceful the author is, one wishes he had developed to some extent his ideas on such an important matter as the Federation of the World, which he mentions but does not discuss. Does he believe, for example, that a price must be paid in the inmost structure of capitalistic economy, as we know it, if such a federation is to be anything more than a name? Perhaps the function of such a book as this is but to affirm a faith from the wider point of view, but in the world cataclysm now occurring the kind of person who will read this work is looking for constructive suggestions to implement

what most enlightened people will agree upon as a general principle.

The chapter on the Faith of Religion develops the thesis of the completion of science, humanism, and society, by religion to protect them from pride and complacency, and, conversely, shows how religion is strengthened by the discipline in these other fields. Of particular interest is the discussion of the drawing together of science and religion which the writer illustrates by various examples from the opinions of outstanding scientists.

The Four Pillars of Democracy is a very worthy example of a distinct trend in our time to attain a broad, synoptic view of a subject.

WILLIAM SCOTT

Randolph-Macon Woman's College

Hunger for Wholiness. By THOMAS H. HOWELLS. Denver: World Press, Inc., 1940, ix + 307 pages. \$3.00.

After perusing this book the reviewer had to admit that while he might not have a hunger for wholiness he was cognizant of hunger and that hunger was to know just exactly what the author had in mind in the production of the volume. It may have been due to lack of insight, but that which the author "strained after" did not make itself known to the consciousness of the reviewer.

The cause of this seemed in part to lie in the truth of the suggestion made long ago, that, "One cannot make an analogy go on all fours." Starting out with the reactions of iron filings to the nearness of a magnet the author seeks to move from that to the development of a philosophy of life. To the reviewer the leap was too great even though the author sought to provide guidance on the way. Like Dante in the inferno the reviewer felt the need of a Virgil to take him through the maze.

Perhaps it will be best to allow the author to set forth his purpose. Then the reader may pursue the study of the book further as he desires: On page 87 we find these words: "The purpose of this book will be well served, if the reader has obtained an appreciation of the scope of the integrative process in the natural world and can use it as a background for our later study of human nature in love, play, art and religion." Or looking at the matter more comprehensively we have the author's *apologia* in the Preface: "Our actions range from the local to the universal. As you read these lines you may casually flick an adventuresome mosquito. Such behavior is local and impulsive. If you keep on reading,

however, it is because your acts are patterned on a larger and longer scale—that is, as a whole, which is your personality. Ultimately such drives are altruistic rather than selfish. This book is a study of human morale, of our striving toward the remote goals of life. It may be called a Wholistic Interpretation of Life, or even an Organistic Psychology of Personality (p. xi).

To the reviewer the goals remained remote. May other readers have more success in their journey.

IVAN GEROULD GRIMSHAW

American International College
Springfield, Mass.

The Bible

How Came the Bible? By EDGAR J. GOODSPEED. 148 pages. New York-Nashville: Abingdon-Cokesbury Press, 1940. \$1.50.

This volume gathers together in thirteen chapters a course of lessons on the formation, transmission, and translation of the Bible which Dr. Goodspeed prepared for *The Adult Bible Class Monthly* at the request of the editors of that publication and which appeared in it last autumn under the title, "The Growth of the Bible." It is a cause for satisfaction when denominational leaders ask so eminent an authority to prepare text material for use by church school workers. For such religious educators Dr. Goodspeed has presented in brief and simplified form the material which he has previously presented in much fuller form for college and seminary students in such books as his *The Story of the Bible*, *The Story of the Apocrypha*, *The Formation of the New Testament*, *The Making of the English New Testament*, *An Introduction to the New Testament*, *Christianity Goes to Press*. At the end of each chapter is a brief collection of questions, which should guide discussion and understanding of the material in the chapter by users of the book. Any church school teacher who has had the benefit of a thoroughgoing course in the English Bible in college can handle this book with no difficulty. The church school teacher or class member who has not had any such technical preparation will have to make abundant use of an encyclopedia if the numerous names mentioned in connection with the history of the Bible in the early Christian centuries are to mean anything. For the benefit of such users of the book, it ought to contain a glossary and some charts.

ELMER W. K. MOULD

Elmira College

Our Bible and the Ancient Manuscripts. By SIR FREDERIC KENYON. New York: Harper and Brothers. xiv + 226 pages. \$3.00.

This indispensable book is a revision of Sir Frederic Kenyon's earlier book on the same subject. Those of us who have worked in the British Museum need no further word about Sir Frederic and the great treasure house which lies back of this book which, in its early editions, has served as the standard work in its field for more than forty years. During the last few years great strides have been taken in Biblical archaeology with an ever increasing knowledge of early Biblical manuscripts and new material bearing on the history of the Bible. Much space in this revised edition is given to the discoveries and translations of Biblical papyri, the contribution of Egypt. Sir Frederic tells vividly how the papyri have done much to fill the gaps between the originals of the New Testament documents and the earliest manuscripts previously known, the Vaticanus and Sinaiticus. Photographs of the newest papyri are given along with other excellent illustrations. The new light on the Old Testament from the romantic discoveries of Ras Shamra, Jericho, and Lachish is also included. The latest work on textual theory with the results of the study of the Freer manuscripts at Washington and the Koridethi Gospels at Tiflis is also given. Scholars have in this book the most complete story of the origin and transmission of the Bible that has ever been written.

CHARLES A. HAWLEY

Omaha Theological Seminary

Seventy Stories of the Old Testament. Illustrated with reproductions from work of Master Woodcut Artists of the fifteenth and sixteenth centuries. Compiled by Helen Slocum Estabrook. Portland, Me.: The Bradford Press, 1938, 161 pages. \$3.75.

A beautiful and dignified book of stories selected from the King James Bible and shortened but not changed. Each story is illustrated by a woodcut from the great artists, Dürer and Holbein or from the unknown men who contributed their work to Bibles printed during the fifteenth and sixteenth centuries. Mrs. Estabrook searched in the New York Public Library and Metropolitan Museum of Art for Bible pictures which would interest her children and these are the ones they chose, preferring the simplicity and naturalness of the wood cuts with their fascinating story-telling details to colored prints or engravings. Professor Frederick Grant writes a foreword commending

the book for its combination of literary and artistic values and thinks the more religious passages of the Bible will later be read far more naturally "if its style and world of thought have become familiar through these enchanting ancient tales." It is an ideal book for a family to enjoy together. As Louise Bechtel says in a recent article in the New York Times on "The Art of Illustrating Books for the Younger Readers" "For many centuries, children shared with the whole community whatever art forms existed. I have a troubled feeling that the segregation of children's books and therefore of their pictures is a phase of an educational mood that will pass and should pass." Such a book as this of Mrs. Estabrook's would seem to support this statement.

The Great Story. New York: Harcourt Brace & Co., pp. 101. \$2.00.

A book for those of any age who appreciate the work that such artists as Fra Angelico, Raphael, Leonardo da Vinci and Gentile de Fabriano have done in interpreting the gospel stories. Here are fifteen of their paintings beautifully reproduced in colors and accompanied by the appropriate Biblical material in continuous narrative, and with the dignified King James phraseology.

MURIEL S. CURTIS

Wellesley College

Dramatic Moments in the Life of Jesus. By RALPH P. CLAGGETT. New York: Abingdon Press, 1940. 162 pages. \$1.00.

This little volume provides leaders of youth groups a fresh and stimulating approach to the life of Jesus. It is planned for groups interested in a more imaginative and creative approach to the life and times of Jesus. The author describes "the method" as "the projection of self through sympathy and imagination into another personality. The procedure is to enlist in the venture every person composing the group. Each one will become a member of 'the cast' in 'the play. . . ." Consequently appointments must be made "early and each person does research on his particular character. Short dramatic scenes are created around such topics as: "Finding Jesus in the Temple," "Choosing the Twelve," "Opposition Arises," "Excommunication from the Synagogue," "Crowning Jesus King," "Cleansing the Temple," "The Way of the Cross" and others. These dramatic episodes lend themselves to the study of religious, social, and political conditions as well as the background of the characters involved. Such a course should awaken fresh insight into

the life of Jesus and the Gospel narratives. It challenges immediate interest and participation of many types of people. Groups of High School or College people will be challenged by this procedure.

EDNA M. BAXTER

Hartford Seminary Foundation

The Code of Christ. By GERALD HEARD. New York: Harper & Brothers, 1941. xxi + 168 pp. \$1.50.

This companion volume to *The Creed of Christ*, reviewed in the last issue, contains seven lectures on the Beatitudes. The Sermon on the Mount is seen as the corollary of the Lord's Prayer. The Beatitudes are taken as an ascending scale, a "ladder of perfection".

Poverty of spirit means *purgation*, emptying of the self, a more radical and difficult achievement than economic "voluntary poverty" and than the necessarily self-conscious virtues of patience and humility. The poor in spirit possess the Kingdom now because "heaven is being without an ego." (p. 24) On the basis of this emptiness proficiency may be reached. "Blessed are they that mourn" is compared to Buddha's "I show you sorrow and the ending of sorrow." Mourning is diagnostic insight into the common miseries of mankind, the disease of separateness; it is comforted by the strengthening sense of kinship with all, dynamic compassion. The Greek "praos", "meek", meant the tamed, trained state of domesticated animals, vitality brought under control and made companionable to man; it is "the trained" who inherit the earth. But the most important thing about training is its direction, its goal; in our day techniques of psychological training are developing in sinister directions, men are trained to destroy not only each other's bodies but their wills and consciences. The direction toward God, "hunger and thirst after right-wisness" is essential. The last Beatitudes point to the perfection of the new creatures through whom God can redeem the creation, the peace-makers whom the world awaits, the singlehearted who can see God. Such spiritual evolution, far beyond us as it is, appears as the only alternative to the self-destruction of our race.

This study of Jesus' teaching, like its predecessor, while brilliant and unconventional is also deeply in earnest.

ERMINIE HUNTRESS

Pendle Hill

The Primitive Christian Catechism. By PHILIP CARRINGTON. New York: The Macmillan Company, 1940. xii + 96 pages. \$2.25.

The author of this compact argument finds a series of formulae appearing in the same order (with exceptions) in Col., Eph., 1 Pet. (both parts), and Jas. The phrases are: Wherefore putting away all evil; Subject yourselves; Watch and pray; Resist the devil. He finds no literary dependence, but rather the influence of a common oral catechetical pattern used in connection with baptism. This pattern went back to instruction given when Jewish proselytes were baptized, and was based upon the Holiness Code in Lev. Just as successive Jewish teachers followed in a pretended genealogical succession, so generations of Christian teachers constituted a "father and son" line which helps us to understand how the idea of apostolic succession developed. The epistles were included in the canon as "the principal authoritative transcripts of the kind of oral teaching which was employed in the catechetical instruction of converts" (p. ix).

In this thought-provoking book, the Jewish source and traditional nature of much early Christian exhortation are rightly stressed. Teachers undoubtedly tended to use a common fund of material, and any teacher knows that general patterns tend to take form in frequently repeated material.

Carrington's theory, however, raises questions. Exceptions in order and number of elements in the proposed pattern, and mixture of these elements with other material, may arouse suspicion. If the pattern is too elastic, is it a real pattern? The impression of agreement between the documents studied rests too much upon agreements between Col. and Eph.; common authorship or literary dependence of Eph. upon Col. offers a better explanation of these agreements. The view that the epistles were canonized to preserve material which is not creative and not distinctively Christian is unconvincing.

The most thorough argument for the use of traditional Jewish (and Gentile) material by New Testament writers of epistles is still that of Weidinger, *Die Haustafeln*. In English a partial substitute is given by J. W. C. Wand, *The General Epistles of St. Peter and St. Jude*, pp. 3-9. Carrington takes up a different phase of this problem, and his independent treatment, well presented with the aid of seven tables of data, is instructive, if not fully acceptable in conclusions.

FLOYD V. FILSON

Presbyterian Theological
Seminary, Chicago

The Church

The Lutheran Church in Colonial America. By LARS P. QUABEN. New York: Thomas Nelson and Sons, 1940. 320 pages, including five appendices and Index. \$2.00.

Dr. Qualben, who in 1933 published his *History of the Christian Church*, is in the title of this book limiting his subject to one denomination, in relation to the Colonial period of America. However, according to the suggestion made on p. 462 in his *History*, that the development of American churches should be studied in connection with their European backgrounds as well as in relation to American Protestantism as a whole, in Chapter One, entitled *The Lutheran Ancestry* (pps. 7-110), he not only does so, but he also traces the roots of American Lutheranism in its teaching about God, man, sin, and salvation back to the Old Testament and places its foundation on the New Testament by virtue of its faith in and preaching of the crucified and risen Lord Jesus Christ as the only Savior of men.

Chapter Two (pps. 111-236) discusses the settlements and expansion of Lutheranism in Colonial days (1492-1763).

Other groups, however, are mentioned, such as the Dutch Reformed, the Episcopalians, the Congregationalists, the Baptists, the Scotch-Irish Presbyterians, the Quakers, the Mennonites, the Moravians, the Dunkers, the Schwenkfelders, and others. Neither does he forget the Roman Catholics.

Chapter Three (pps. 237-270), *Lutherans and the Establishment of the American Nation* (1763-1789), shows that the Lutheran Church gave almost unanimous support to the cause of the Colonists in the War of the American Revolution. Washington's bodyguard was composed almost exclusively of Germans. Descendants of the Muhlenberg family were prominent in this period. John Hanson, a prominent Lutheran, was the first President of the United States under the Articles of Confederation.

Few books the reviewer has read contain so much material within the same number of pages. Every sentence counts, and, best of all, the author in his preface says that the three chapters of this book have been prepared as a part of a more extensive treatise to be published in the near future. He hopes that the reader of this volume will be helped to gain a better knowledge of his spiritual ancestry and a fuller appreciation of the Lutheran Church in America. This again should make for better and more intelligent church membership.

ROBERT R. FRITSCH

Muhlenberg College

The Church And A Christian Society. By WADE CRAWFORD BARCLAY. New York: The Abingdon Press, Inc., 1939.

The Church and a Christian Society will serve as an excellent introduction to the whole field of religious education. The reader will find here an orientation in Christian religious education which covers both the historical background and the immediate foreground. Objectives, processes, methods, and content receive fresh and stimulating treatment.

While it is intended primarily as a text on the religious education of adults there are few books equal to it on general Christian education. In some books we have an emphasis of the individual-spiritual side of religious education; in others, the mental-hygienic, and in others, religious education is made almost identical with Christian social action. Dr. Barclay's book recognizes the inescapable inter-relatedness of these aspects in a religious education which is intended for mature minds and adult personalities. It presents a happy combination of mystic insight—the recognition of the importance of God in the educational process—together with recognition of the pastoral approach to the problems of individual life, and the necessity in Christian education of giving social vision, social passion, and practical suggestions for social effectiveness. It is not often that one book covers so much so well.

SAMUEL L. HAMILTON

New York University

Let The Church Be The Church. By ELMER GEORGE HOMRIGHAUSEN. New York: Abingdon Press, 1940. 199 pages. \$2.00.

This volume of sermon-essays by the Professor of Christian Education in the Theological Seminary, Princeton, New Jersey, may be counted upon to delight those in sympathy with the Neo-orthodox theologians as much as it may displease religious educators with an experience-centered philosophy.

Professor Homrighausen presents a series of ten homilies on such great theological themes as that which gives title to the volume, "Let The Church Be The Church." One deals with "The God Men Worship"; three with themes in which Christ is central. One treats of "Man—for Better or Worse" and another of "The Eternal Cross."

From these sermons one would suspect Professor Homrighausen of being something of a rebel in the ranks of religious educators. It is somewhat surprising to have Jesus portrayed not as a stimulating teacher but as an authoritarian theologian. "Jesus is history's greatest dogmatist!" (p. 31) and "the Church was founded upon the uncompromising dogma that Christ Jesus was the Incarnate Son of God" (p. 90). The rock upon which the Church is built is not the rock of inner conviction arrived at by personal experience of faith or even the insight attributed to a direct revelation of God but the rock of uncompromising dogma or theological affirmation.

Professor Homrighausen has done the Church the service of expressing in vigorous and positive language the mature and definitive convictions of Christian faith. As such these affirmations of neo-orthodox conclusions are excellently, albeit dogmatically, presented.

This reviewer takes issue not so much with the interpretations of the major doctrines of our faith here presented as with the presumptuous authoritarianism. If dogmas are to become starting points, if the experience of the early church is to be reversed so that the conclusions of mature Christian judgment ruminating upon the meanings of Christian experience must now become not only the *terminus ad quem* for all later thought but even the *terminus a quo* where succeeding generations take off, the authoritarian theologian and the Christian educator will part company, to the detriment of both. It appears that before an experience-centered philosophy of Christian education Professor Homrighausen has flung down the gauntlet of a theology-centered philosophy.

LEWIS CLAYTON KITCHEN

Baptist Institute, Philadelphia

The Quakers

Quaker Education in Theory and Practice. By HOWARD H. BRINTON. Wallingford, Pa.: Pendle Hill, 1940. Pendle Hill Pamphlet No. 9. 136 pages. Paper, \$0.50; cloth, \$0.75.

The present rather long Pendle Hill "pamphlet" is "third in a series of efforts to portray the fundamental doctrines of Friends by observing their application in specific practices"; others having dealt with Quaker meetings for worship and for business. The book takes up, first, the aim of education, and especially that of Quaker education: essentially, a preparation for life in a special community—the Society of Friends. Mr. Brinton admits that the aims of Quaker education are

to-day, like the aims of education in general, confused.

Next Mr. Brinton distinguishes four chief social doctrines in the nature of Quakerism: community, pacifism, equality, and simplicity. Under the history of Quaker education he gives an account of the four chief types of Quaker schools: elementary, secondary, college, and adult school. Next are discussed the ways in which Quaker educational policies in the past have attempted to teach the four chief social doctrines above-mentioned. The book concludes with a section on the direction of further developments. "Quaker education," says Mr. Brinton, "has . . . a threefold task. It must be at once authoritative, rational and mystical, with emphasis on the authoritative in childhood, on the rational in youth and on the mystical in maturity."

A bibliography of twenty items concludes the book.

ARTHUR M. COON

Beloit College

The Quaker Influence in American Literature. By HOWARD W. HINTZ. New York: 1940. Fleming H. Revell Company. 96 pages. \$1.00.

This book is made up of eight studies of American authors who either were Quakers or who reflected varying amounts of Quaker influence. Penn, Paine, Woolman, Brockden, Brown, Emerson, Cooper, Whitman, and Whittier are dealt with at some length, and the author concludes with a chapter treating of further lines of force. In a few instances, it is rather difficult to make out a clear case of strong Quaker influence. Paine's deistic worship of Reason, his arrogance (which got him the nickname "Citizen Egotism"), his mechanistic view of nature, do not seem to indicate much indebtedness to the Friends, and while their social humanitarianism may have reinforced his social beliefs, his rationalistic deism has but little in common with Quakerism. Cooper's Federalism does not corroborate his relatively small Quaker heritage, and Brown's social liberalism is probably only distantly the result of any Quaker influence. In the chapters dealing with Whitman, Woolman, and Whittier, however, Professor Hintz has done some excellent work, pointing out the often neglected effects that Quakerism had in buttressing the literary, political, and social concepts held by these important figures. This book as a whole shows how fruitful a thorough and detached study of the interrelations of literature and religion can be; more studies of this type should be attempted,

dealing with other influential faiths and the native literary tradition.

RUSSELL B. NYE

Michigan State College

greatest and most inspirational story of all time. Dr. Lurton has contributed a graceful, informative, and appreciative introduction.

RUSSEL B. NYE

Michigan State College

Miscellaneous

The Life and Morals of Jesus of Nazareth. By THOMAS JEFFERSON, with a foreword by DOUGLAS LURTON. New York: Wilfrid Funk, 1940. xi + 132 pages. \$1.00.

The publication of Thomas Jefferson's personal Bible for the first time in available book form is of great interest to scholars and the general public. Jefferson spent some sixteen years in preparing the text, which remained unpublished during his lifetime in accordance with his own wishes. Hitherto a photo-lithographic edition presented to Congress in 1904 and a reproduction in the collected writings remained the only means of reference to this manuscript. As the title Jefferson chose for the book indicates, he did not intend it to be a Bible in any usually accepted sense; it was his aim to separate the authentic words of Jesus from the "corruptions" overlaid by centuries of research and tradition. The result of piecing together these fragments would be, he told Benjamin Rush, "a system of morals . . . the most perfect and sublime that has ever been taught by man." From the King James edition Jefferson excised all but the four gospels, and even chose within those limits, cutting the Bible down to about 25,000 words. He left out among other things their accounts of the annunciation, resurrection, and ascension, since he did not accept Christ's divinity, preferring to regard him in the deist fashion as the greatest of human ethical thinkers and teachers. To escape what he believed to be the erroneous glosses of tradition, he had extracts from Bibles printed in four languages—Latin, Greek, French, and English—arranged in parallel columns. Although Jefferson's religion was viewed with suspicion by his own time and later ones, his ideas were not particularly unusual in the eighteenth century, and a reading of his text, added to an understanding of his aims in so reducing the Scriptures, supports his belief that he was "a real Christian, that is to say, a disciple of the doctrines of Christ." To the scholar, this moderately-priced edition in conjunction with Jefferson's letters (notably those to Adams, Rush, Stiles, and Waterhouse) provides ready access to the religious thinking of a great American statesman. To those less interested in its historical significance, the book offers a connected narrative of the

Moral Leaders. By EDWARD HOWARD GRIGGS. New York: Abingdon Press, 1940. 240 pages. \$2.00.

The lectures now published under the title of *Moral Leaders* were given before the students of Drew Theological Seminary on a foundation for an annual series of lectures on Christian Biography. A full generation of experience on the lecture platform has made Mr. Griggs an adept in the orderly presentation of material before a general audience, with examples and illustrations to enforce his main points, and with enough of personal memorabilia to insure a sympathetic hearing. The reviewer still remembers an important suggestion for the interpretation of Dante offered by Mr. Griggs in a lecture forty years ago,—a long time for one to remember a lecture. In his selection of specific subjects the lecturer may well have been influenced by his own sense of indebtedness to certain men. The six lectures are on Socrates, Saint Francis of Assisi, Erasmus, Carlyle, Emerson, and Tolstoy. It is a varied list, but each name is qualified for admission by the fact that its bearer was a man of intense moral earnestness and that he exercised a profound influence on the moral attitudes of his own and later times. If one question the inclusion of Socrates among Christian leaders, Mr. Griggs has the warrant of the early fathers who could not leave Socrates outside the pale. The six figures chosen are widely representative of significant stages in the evolution of ethical theory and practice. They are figures that are always worthy of re-study and re-appraisal. Each lecture gives the setting and the main facts of a man's life, a clear statement of his principal contribution to thought, and a suggestion of his later influence. Some readers will find here a convenient summary of interesting material. Others—and these would best please the author—will be stimulated to a fresh study of original sources.

JOHN PITT DEANE

Beloit College

Torah Shelemah. Talmudic-Midrashic Encyclopedia on the Pentateuch. Volume VIII. By M. M. KASHER. Jerusalem, 1938. 289 pages. \$3.50.

Rabbi Kasher's Talmudic-Midrashic encyclo-

dia is a work for which generations of biblical scholars will be grateful. For this ambitious compendium, testifying to the vast learning and phenomenal industry of its editor-compiler, makes for the first time easily accessible all the commentaries and notes on the Pentateuch scattered in the "Sea of the Talmud," and in the many *Midrashim*.

Most conscientious biblical scholars, in attempting new etymological explanations or new interpretations of difficult texts, will also consult the medieval Jewish commentaries, like Rashi, Ibn Ezra, a.o. These scholars will now, thanks to Rabbi Kasher's encyclopedia, be able to compare the fruits of their research and especially text emendations and interpretations with the acute and penetrating remarks of the makers of the Talmud and the apt interpretations of the *Midrash*.

Although the Rabbis accepted the Pentateuch as Torah inviolable, revealed to Moses on Sinai, they did not hesitate to apply the gifts of the intellect to its better understanding—and, be it said to their credit, belief did not blind their critical sense of text interpretation. Interpretation, on a firm basis of belief, is the quintessence of Jewish scholarship, as revealed in the Mishnah, the Talmud, the Midrash, and the countless medieval commentaries.

This, the eighth volume, concludes the compendium on Genesis, and it also contains a highly serviceable index to biblical passages in the volumes published thus far, compiled by Mrs. Kasher.

The compilation of the various Rabbinic explanations is enhanced by Rabbi Kasher's running commentary which coordinates and correlates the statements and the sources from which they are taken.

"Torah Shelemah" is a work which belongs in the library of every Old Testament scholar, for it is a "biblical encyclopedia" of first rank importance.

TRUDE WEISS ROSMARIN

The Jewish Spectator

Into Abundance. By SOREN K. OSTERGAARD. Chicago: Willett, Clark and Company, 1940. x + 154 pages, illustrated. \$1.50.

Abundance instead of scarcity now permits the addition of economic to political equality. The failure of our present "system" should now be sufficiently evident to persuade all but the most recalcitrant that new methods of utilizing labor—the factor in production—and distributing goods and services must be developed. The TVA, Re-

settlement Administration, and federal housing activities are "Steps in the Right Direction" [eighth chapter]. Ostergaard continues his argument by advocating the development of a coöperative commonwealth along lines avoiding direct competition with vested interests and enterprises by starting with those who now possess only their labor-power and hence do little or no business with these interests. The commonwealth eventually could become universal, because founded on economic bases consistent with abundance-conditioned production and distribution, and also the ethical bases of Christian brotherhood. This work should be regarded as a first-rate laymen's handbook on Christian economics.

DONALD E. WEBSTER

Beloit College

These Shared His Cross. By EDWIN MCNEIL POTEAT. New York. Harper & Bros., 1941. 192 pages. \$1.75.

Beauty is the language of devotion. The poetic style and feeling of the author make this book a rich blessing. It is a sequel to a former work, "These Shared His Passion," and their relationship is thus explained: "The former group shared his passion but not the poise it brought him: the latter group shared his cross, but not the redemption he brought the world" (p. xii). There are seven sections, providing a possible framework for a three-hour Good Friday service, usually built upon the last seven words. The form is Protestant in the sense of a scripture reading and exposition, with this difference, that the character portrayal is largely fictional. The thought and language, however, are distinctly scriptural in tone and content, so that only the student of the Bible will know where fact ends and imagination begins. Those who shared the cross are the Praetorians, Simon of Cyrene, women who lamented him, two malefactors, those who passed him by, Nicodemus and Joseph, and the Centurion. These ancient characters are used to express modern problems, which are faced in the spirit of the cross. The work is delightfully suggestive, oft times penetrating in its insight, and always deeply reverent in spirit. It has, of course, the weakness of its method. The cross is used in several different ways with easy transition. Furthermore, the problem is never faced as to whether Jesus was at fault in any way or contributed to the tragedy of the cross.

ELMER E. VOELKEL

*First Congregational Church,
Beloit, Wisconsin*

BOOKS RECEIVED

The Pendle Hill Pamphlets. Published at Pendle Hill, Wallingford, Penna.

Number four, *The Totalitarian Claim of the Gospels.* By DORA WILLSON. 21 pages. 10c.

Number five, *Pacifist Program in Time of War, Threatened War or Fascism.* By RICHARD B. GREGG. 61 pages. 10c.

Number six, *Functional Poverty.* By MILDRED BINNS YOUNG. 49 pages. 15c.

Number seven, *A Quaker Mutation.* By GERALD HEARD. 49 pages. \$15c.

Number eight, *Rethinking Quaker Principles.* By RUFUS M. JONES. 39 pages. 15c.

Number nine, *Quaker Education in Theory and Practice.* By HOWARD BRINTON. 135 pages. 50c. (paper) 75c. (cloth).

Number ten, *Community and Worship.* By DOUGLAS STERE.

As Howard Brinton states in the introduction to one of these pamphlets, "*Pendle Hill Pamphlets* are *Tracts for our Times* written by persons competent to quicken thought on current issues. They express the opinions of their individual authors. These opinions are not necessarily the convictions of Pendle Hill, its Board of Managers, or the Society of Friends." They are however along the general lines of interest represented at Pendle Hill, the Friends' Center for Religious and Social Studies. Howard Brinton's *Quaker Education* has been reviewed in this issue of this Journal and in the New York Times of January 26. The others are briefer pamphlets, of which the first three are now out of print.

Of most immediate interest to instructors in the Bible is Number Four, *The Totalitarian Claim of the Gospels* by Dora Willson. In this brief essay, without an unnecessary word, the author presents the message of Jesus in terms far removed from the usual religious vocabulary but it is not a "modernization." The present reviewer, weary of lengthy books and academic courses on the subject, felt on first reading this essay that it grasped the central meaning of the teaching, and that if this were not what Jesus really meant, he and his lasting influence remain inexplicable. College students may similarly welcome it. The way to "life," "the Kingdom of God" rightly left undefined, is open to all, having no prerequisite of intellectual qual-

ifications or spiritual insight, only "moral earnestness, a deep desire for life"; but the gate is narrow, for the way is arduous—a way of action. Not a specific action, the fulfilment of any rule, conforming to ideals, achieving goodness piece-meal. It is the surrender of the will, the self-direction which is the center of personality, to nothing less than the totality of Being beyond our knowledge and imagination. When this contact is established, fruitful decisions follow. These do not lead to perfection in daily life, may indeed lead to failure; but what is essential to newness of life is the renewal of this initial commitment.

Richard Gregg, author of *The Power of Non-Violence*, published his *Pacifist Program* just before the outbreak of the present war; it has been reprinted twice since, and its suggestions both for inward preparation and outward action have been influential among those who still believe that the problem of violence can never be solved by more violence.

Functional Poverty consists of three papers by Mildred Binns Young, who with her husband Wilmer Young left a secure position on the faculty of a Friends' School in order to participate in rehabilitation projects among Kentucky miners, city slums, and southern sharecroppers, also in the development of the summer work camp program of the American Friends' Service Committee. The term "functional poverty" is used to indicate that it is not a matter of embracing poverty as an ideal for its own sake, or as a penance for benefiting from the inequalities of society, but as "functional" to living the life of larger freedom, fellowship with "the brothers and sisters of my wider self," acknowledging our "unlimited liability." Her experience has been that simplification of life did not result in drabness; the home in which she lived with only the bare necessities, work, clothing, cultural activity and social life were actually more aesthetically satisfying than what she had left. Discussions follow on "Training in Relatedness" and "Capable of Peace: an Analysis of the Position of Sharecropper and Pacifist."

Gerald Heard's *A Quaker Mutation* is a discussion of the religious contribution of the Society of Friends, the modern need for education of the whole man, and an evaluation of Pendle Hill as an experiment in "training of the mind, evolving the character, and enlarging the apprehension and

awareness through the subconscious, or rather through co-operation with the entire reunited psyche"—an experiment carried out through the threefold life of intellectual work, co-operative housekeeping, and Quaker meeting for worship.

Rethinking Quaker Principles, by the leading Quaker historian and thinker Rufus Jones, gives in short compass an account of the founding of Quakerism and of its way of life: its emphasis on sincerity and hatred of sham, both in worldly affairs and matters of belief, on spiritual nurture in the home, the peace testimony, and the experience of the Inner Light.

Community and Worship by Douglas Steere, professor of philosophy at Haverford College, is addressed particularly to Friends and deals with the problem of the mutual enrichment of group fellowship and communion with God. More pamphlets are in process of preparation.

One's Own Bible Work. A Loose Leaf Book Containing Printed Assignment Sheets, and an Auxiliary Volume, *Finding And Filing Bible Facts and Features*. Distributed by the author: J. F. Eddins, Clinton, Louisiana.

This is a helpful guide to the study of the Bible, intended for use at home. It is in the nature of a correspondence course in the Old and New Testaments, except that the student is supplied with assignments in advance and need not submit his work to the instructor for correction. There are sixty-six printed assignment pages with an average of twenty questions to a page. Use of the spring binder makes it possible to insert typewritten answer pages at the appropriate points. The student is directed to the Bible rather than to books about the Bible for answers to the questions, but helpful directions for study and "hints" are given in the auxiliary volume. Conscientious use of this study outline should give one a detailed knowledge of "the story of the Bible."

The Supernaturalness of Christ. By WILBUR M. SMITH. xvi+235 pages. Boston—W. A. Wilde Company, 1940. \$1.50.

The scope and aim of this book are disclosed in the author's statement of purpose: "It is the purpose of this book to persuade especially young men and women of this generation to take their stand among those giants of the church who in every age have gladly confessed their faith in a supernatural Christ, supernaturally born, accomplishing supernatural miracles, undergoing a sup-

ernatural Transfiguration, and experiencing a supernatural Resurrection from the dead." Chapters are devoted to these several topics. No attention is paid to Jesus as a thinker and a teacher. Jesus is a far grander and more commanding personality than this book makes him out to be.

The Bible. WALTER RUSSELL BOWIE. *Hazen Books on Religion*. New York: Association Press, 1940. 68 pp. \$50.

The Bible was the subject chosen for the next to the last book in the Hazen series. This little book by Walter Russell Bowie is an apologetic for the Bible. The results of sound Biblical scholarship are presented in a definitely religious manner.

I like Bowie's choice of Biblical material. His references to literature and contemporary events are well taken. One of his interesting quotations is from a Chinese official. He compares Jesus with Confucius, Buddha and Lao-Tse in this way: Jesus "seems to have the power to create a more delicate conscience". This indicates the high point of the book. Jesus does have such power. He is unique. Such is Bowie's declaration.

**"Admirable examples of Biblical interpretation," says
Henry S. Coffin**

Portraits of Jesus

MARY HURD

Ten forthright sermons by a brilliant young woman pastor who lived fully in her short life. Mary Hurd won the highest honor bestowed by Union Theological Seminary—a fellowship for study in Europe—but chose instead to become a rural pastor.

In the first six of these sermons she examines the portraits of Jesus that Mark, Luke, Matthew, John, James, and Paul have painted. In four additional sermons, she preaches a Christianity alert to the needs of today.

Garrett Tower comments, "The book successfully illustrates a method of presenting to the lay mind a liberal point of view which is illuminating, stimulating, and thoroughly reverent." *Christian Century* adds, "The sermons show a keen and cultivated mind, a firm grasp upon religious realities."

\$1.75

AT ALL BOOKSTORES OR

ASSOCIATION PRESS

347 Madison Avenue New York City

THE ASSOCIATION

The 1941 Meeting of Midwestern Branch

The 1941 Meeting of Midwestern N. A. B. I. was held at the Oriental Institute, University of Chicago, February 9 and 10. Forty-nine members were registered; fourteen states represented.

The initial two hours, planned for registration and meetings of committees, proved to have value as a period of introductions and renewal of fellowship.

Following luncheon at Hutchinson Commons, retiring president A. R. King of Cornell College delivered the Presidential Address on "Evaluating Our Teaching Program." The major portion of the evening was devoted to a seminar on "Method in Teaching the Psychology of Religion" under the leadership of Professors Norman E. Richardson of the Presbyterian Theological Seminary of Chicago and Karl R. Stolz of the Hartford School of Religious Education.

During the morning of Monday, four papers were read and discussed,—"What a Teacher of Religion Should Read," "The Use of Extra-Biblical Primary Sources in Teaching Religion in College," "Art as a Teaching Instrument," and "The Patriarchal Narrative in the Light of Today" by, respectively, Professors Ethel Tilley of Hastings College, Homer K. Ebricht of Baker University, Albert E. Bailey of the Chicago Y. M. C. A. College, and Otha L. Clark of the American Theological Seminary of Wilmington, Delaware.

The first hour of the afternoon, a tour was made through the Museum of the Oriental Institute under the conduct of Dr. Watson Boyd, secretary of the Museum.

On the resumption of the program in the Lecture Hall, Professor Edwin Kagin of Macalester College read his paper on "The Outlook for Religion on the College Campus Today." The Symposium on "The Place and Function of the Teacher of Religion in the General Religious Life of the Campus" generated considerable discussion. Professors Bruce L. Kershner of Butler University and H. B. Robison of Culver-Stockton were the readers of papers on this theme and the leaders of discussion.

The afternoon closed with the Business session. In the evening, at the Piccadilly Tea Room in

down-town Chicago, dinner and program proceeded as a joint assemblage with the Professors' Section of the International Council of Religious Education, retiring president A. R. King presiding. The paper, "Evaluation of Programs of Religion in Liberal Arts" was read by Professor Milton D. McLean of Macalester College. The panel discussion concluded the program of the Meeting; the theme, "Resources in the Bible to Undergird our Democratic Civilization and How to Use them;" the guides in discussion, Professors Harrison Elliott and Sophia L. Fahs of Union Theological Seminary, Otto J. Baab of Garrett Biblical Institute, and William H. Bernhardt of the Iliff School of Theology.

Discussion centers seemed to be these papers,—"What a Teacher of Religion Should Read," "The Use of Extra-Biblical Primary Sources," "The Patriarchal Narrative in the Light of Today," "The Place and Function of the Teacher of Religion in the General Religious Life of the Campus."

Professors Isaac S. Corn, Edward E. Domm, William E. Hunter were elected respectively, president, vice-president and secretary. Professors A. R. King and Arthur Wickenden were made the Associates in Council. Appointment of the committee on Program for the 1942 Meeting was deferred. The time and place of that Meeting were committed to the Executive committee. The committee cooperating on the research project with the Professors' Section were, by consent, continued.

WILLIAM E. HUNTER, *Secretary.*

Personnel

Readers of the Journal may appropriately bring to the attention of college and university officials the following list of teachers of religion who are available for positions. (This does not mean that they are at present unemployed.)

Letters should be addressed to Dr. Ivan G. Grimshaw, Chairman, Committee on Vacancies, 16 Mapledell Street, Springfield, Mass., who will forward all communications to the appropriate code number, thus serving to bring the institution and the candidates in touch with each other without the responsibility of making recommendations or selection.

Information concerning possible vacancies should also be sent to Dr. Grimshaw.

A letter listing all those enrolled this year was sent to more than four hundred college and university deans on April 20th 1941.

B-1—Man; A. B. (Anthropology), U. of Penn.; B. D. (O. T.), Union Sem.; S. T. M. (O. T.), Harvard; Ph. D. (O. T. & Bib. Lit.), Brown, 1 yr. teaching exper. in Hebrew. Now minister in New Eng. Desired subjects O. & N. T., Bib. Lit. and related languages, hist.

B-2—Man; A. B. (Languages), Findlay College; Th. B. & Th. M. (N. T.), Princeton; Ph. D. (N. T.), U. of Edinburgh. 13 yrs. teaching exper. Desired subjects N. T. Greek or Bible (preferably N. T. subjects).

C-1—Man; A. B. (Hist.), Baker U.; B. G. (Greek N. T.), M. A. (Eng. Bib.), and residence work for Ph. D. (Greek N. T.), Drew Sem. Now working on thesis. 1 yr. of Greek N. T. at Cambridge U., Eng. Exper. in pub. school teaching and 1½ yrs. of sem. teaching in Greek N. T. Now minister in mid-west. Desired subjects Greek N. T., Hebrew O. T., Eng. Bib., Church Hist., Theol., Eng.

C-2—Man; B. A. (Hist. & Gov.), Manchester Coll.; B. D. (Theol.), Garrett Sem.; Ph. D. (Phil. of Rel.) Yale; 1 yr. of study in theol. & phil. at Edinburgh; also one quarter of same at Marburg. 2 yrs. teaching exper. At present teaching in coll. in north-west. Desired subjects phil. of rel. or other rel. or phil. courses.

D-1—Man; A. B. (Hist.), George Wash. U.; B. D. (Bible), Garrett Sem.; M. A. (Bible), Northwestern; ½ year of grad. work in sociol. & prac. theol. at Oberlin Sem.; 1 quarter in hist. & educ. at U. of California. 2 yrs. exper. teaching hist., 1 semester exper. tutoring in N. T. Greek in sem. Now minister in mid-west. Desired subjects bib. lit. & church hist.

G-1—Woman; A. B. (Eng.), Wisconsin; M. A. (Educ.), Columbia; 3 summers in rel. educ., U. of Chicago. 23 yrs. teaching exper. Now teaching in women's college in south. Desired subjects rel. educ., eng., bible.

G-2—Man; B. S. in Ed. (Rel. Educ.), Boston Univ.; B. D. & S. T. M. (Phil. of Xty.), Oberlin Sem.; 1 yr. grad. study at Western Reserve Univ. in phil. of rel. Now dir. of rel. educ. in church in middle-west. Desired subject history and phil. of rel. or biblical literature.

H-1—Woman; A. B. (Bible), Mt. Holyoke; B. D. (N. T.), Union Sem.; Ph. D. (Phil.), Radcliffe-Harvard; 1 yr. grad. work in sys. theol., Marburg; ½ yr. grad. study at Amer. School of Orien. Research. 2 yrs. instructor in bib. lit. in women's college in south. Now engaged in research. Desired subjects rel., bible, comp. rel., phil.

H-2—Man; A. B. (Greek), A. M. & B. D. (N. T.), Duke; S. T. M. (N. T.), Harvard; Ph. D. (Bib. Lit. & Hist. of Rel.), Brown. 2 yrs. part-time teaching exper. Now minister of church in south. Desired subjects O. & N. T., N. T. Greek & Exegesis, church hist., ancient civiliz.

L-1—Woman; B. S. (Math.), Monmouth Coll.; Th. M. (Theol.), & Th. D. (Rel. Educ.), Iliff School of Theol.; M. A. (Psych.), U. of Denver; grad. work at Columbia & Union Sem. 1 yr. teaching exper. in junior coll. in south. 3 yrs. teaching in western poltech. coll. Desired subjects bible, rel. educ., phil. of rel.

M-1—Woman; A. B. & M. A. (Eng. Bible), Ohio Wesleyan; M. R. E. (Rel. Educ.), Boston U. 25 yrs. teaching exper. Now employed in southern coll. Desired subjects bible or bib. lit.

M-2—Man; A. B. (Latin), Dickinson; B. D. (Hebrew), Drew Sem.; candidate for Ph. D. (O. T.), Drew, June 1941. Spec. work in archeol. at Amer. School for Orien. Research; in O. T. at Marburg, and in Semitics at Kaiser Wilhelm U. At present in pastorate. Desired subjects Hebrew, O. T. & Eng. bible.

M-3—Man; A. B. (Eng.), Wheaton, Ill.; B. Th. (N. T.), Westminster Sem., Phila.; S. T. M. (N. T.), and candidate for Ph. D. (N. T.), Hartford, June 1941. Graduate Student. Desired subjects bible, church hist.

M-4—Man; A. B. (Phil.), Dalhousie U., diploma in theol. Presby. Coll., Halifax, N. S.; S. T. B. (Rel. Educ.), Manitoba Coll.; Ph. D. (Rel. Educ.), Hartford. Now teaching in co-ed. coll. in mid-west. 12 yrs. teaching exper. Desired subjects English, bible, rel. & phil.

M-5—Woman; B. R. E. (Fine Arts in R. E. & Bible), Boston U.; M. A. (Bible), Boston U. School of Theol. Now director of rel. educ. in co-op. parish. Desired subjects bible, rel. educ. or fine arts in rel. educ.

M-6—Woman; B. A. (Eng. & Phil.), U. of Manitoba; diploma (religion), United Church of Canada Nat. Training School; M. A. & Ph. D. (Theol. & Ethics), U. of Chicago. 10 yrs. teaching exper. Now teaching in women's coll. in south. Desired subjects compar. rel., phil. of rel. & phil.

M-7—Man; A. B. (Chem.) Dubuque; B. D. (O. & N. T.), Oberlin Sem.; Ph. D. (O. T. & Hist.), U. of Chicago, 2 yrs. exper. teaching German. Desired subjects O. & N. T., phil., theol., rel. educ., hist., classical and modern languages.

S-1—Man; B. A. (Phil.), Conn. Wesleyan; Ph. D. (Phil. of Rel.), Yale. 9 yrs. teaching exper. Desired subjects ethics, phil. of rel., bible, theol.

S-2—Man; A. B. (Latin & Eng.), Western Reserve; S. T. B., M. A. & Ph. D. (N. T.), Boston U. Fellowship in Universities of Berlin & Heidelberg. 5 yrs. teaching exper. Now minister of church in mid-west. Desired subjects O. & N. T., applied Christianity.

W-1—Man; Ph. B. (Classics), U. of Chicago; B. D. (Bible), Chicago Theol. Sem.; M. A. & Ph. D. (N. T.), U. of Chicago. 1 yr. Thayer fellow at Amer. School for Orient. Research. 10 yrs. teaching exper. Now teaching in school in middle west. Desired subjects bible, church history, Greek, comparative religion, philosophy of religion, and philosophy.

W-2—Man; grad. of German univ.; S. T. B. magna cum laude (Theol. & Bible), M. A.

(Theol. & Bible) & 2 yrs. work toward Ph. D. (Phil.), Boston U. Tutoring exper. in German. Desired subjects German, phil. & bible.

W-3—Man; A. B. (Science), Park Coll.; S. T. B. (Theol.), Western Sem.; M. A. (Educ.), U. of Chicago; Th. D. (Theol.), Kansas City Baptist Sem. 2½ yrs. work toward Ph. D. (Phil.), U. of Chicago. 16 yrs. teaching exper. Now prof. in mid-western coll. Desired subjects bible, rel. educ., ethics, phil.

X-1—Man; Ph. B. (Eng.), Kenyon; B. D. cum laude, (O. T. & Church Hist.), Bexley Hall, Kenyon; M. A. & Ph. D. (Semitics), Johns Hopkins. Now in pastorate. Desired subjects O. & N. T., church hist., hist. of rel.

(Concluded from page 88)

the will has ceased to dominate the body; the upturned glance directs our attention to the true source of all reality, and the eyes themselves, unfocused and unconverged, reveal that mystic osmosis by which the infinite strikes through the permeable walls of personality, and the finite goes out to lose itself to the Infinite and to become charged with power. That insight into the nature of mystic experience must have come to Raphael as an emotion. His genius enabled him to express it in pictorial terms. We enter into that represented face and discover through our own emotional reaction exactly what Raphael's emotional insight was, namely, that the human soul may mingle with the Infinite and find renewal and power.

Thus art furnishes us with a technique for understanding and teaching certain portions of the Bible. It enlarges our experience vicariously through the experience of the artist, and by paths both intellectual and emotional it furnishes insights into the significance of Christian teaching and the meaning of life.